

Representation of equality and gender justice in narrative discourse about the COVID-19 pandemic on social media

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Abstract

This study aims to describe the representation of gender equality and justice in the narrative of the Covid-19 pandemic that is developing on social media. Many narratives have developed on social media related to gender that represent various things of gender equality and justice. The data in this study is in the form of narratives that develop and spread on various social media. The social media that is the focus of this study is WhatsApp and Facebook. Data analysis used a qualitative approach, utilizing representation, gender, and linguistic theories. Based on the analysis that has been carried out, it is concluded that in the narrative about COVID-19, female greetings such as *mbak* (sister), *nyonya* (madam), and *tante* (aunt) are often used. However, in some narratives, the greetings *mas* (brother) and *pakdhe* are also used. In addition, it was also found that the use of interjection showed annoyance and sarcasm, such as the Corona and the virus. The diversity of greeting choices does not fully reflect the gender of the post-writer. The use of greetings in the narrative also represents the existence of images that gender influences the choice of language and the direction of the narrative on positive and negative images. Based on the findings above, this study enriches our perspective on the pattern of narrative formation in discourse analysis studies. The findings also enrich the repertoire in representation theory related to the selection of diction that represents gender equality and justice.

Abstrak

Tujuan penelitian ini adalah untuk menggambarkan representasi kesetaraan dan keadilan gender dalam narasi pandemi COVID-19 yang berkembang di media sosial. Banyak narasi-narasi yang berkembang di media sosial berkaitan dengan gender yang merepresentasikan berbagai hal kesetaraan dan keadilan gender. Data dalam penelitian ini berupa narasi-narasi yang berkembang

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dan tersebar di berbagai media sosial. Media sosial yang menjadi fokus dalam penelitian ini adalah *WhatsApp* dan *Facebook*. Analisis data dilakukan dengan menggunakan pendekatan kualitatif dengan memanfaatkan teori representasi, gender, dan linguistik. Berdasarkan analisis yang telah dilakukan didapatkan simpulan bahwa dalam narasi tentang COVID-19 sering menggunakan kata sapaan perempuan, seperti *mbak*, *nyonya*, dan *tante*. Meskipun demikian, pada beberapa narasi juga ditemukan penggunaan sapaan *mas* dan *pakdhe*. Selain itu, juga ditemukan penggunaan interjeksi yang menunjukkan kekesalan dan sindiran, seperti *si Corona* dan *sang virus*. Keberagaman pilihan sapaan tidak sepenuhnya mencerminkan jenis kelamin penulis *posting-an*. Penggunaan sapaan dalam narasi juga merepresentasikan adanya gambaran-gambaran bahwa gender ikut memengaruhi dalam pemilihan bahasa dan arah narasi tersebut pada gambaran yang positif dan negatif. Berdasarkan temuan di atas maka kajian ini memperkaya perspektif kita mengenai pola pembentukan narasi dalam kajian analisis wacana. Temuan tersebut juga memperkaya khazanah dalam teori representasi yang berkaitan dengan pemilihan diksi yang mewakili kesetaraan dan keadilan gender.

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INTRODUCTION

The Covid-19 pandemic is a major shock that has hit Indonesia. Not a few people are forced to experience a complex and challenging life. The difficulties and difficulties experienced have an impact on many things. One of them affects mental health. Apart from that, it also triggers acts of domestic violence to increase. As stated by Kandedes (2020), the rules for learning from home make the parenting patterns applied by parents tend to cause violence in children. The violence that occurs can be in the form of verbal violence, namely shouting and threatening, as well as non-verbal violence. This happens, of course, because of the various pressures felt by parents due to this pandemic. Therefore, at least parents or society are looking for other options to channel pent-up emotions.

Apart from the community personally, the government has made quite a few efforts to handle this case. However, it seems that this pandemic is still reluctant to leave Indonesia. This incident certainly forces people to always be creative in various aspects. One of them is being innovative in making efforts to make yourself and your environment happy. This is important because it is said that feeling happy can increase the body's immunity and minimize the spread of COVID-19.

One effort that can be made is to carry out writing activities. This activity effectively deals with stress or pressure due to this pandemic. During the pandemic, people did more activities at home and home. The pandemic requires someone to interact

or connect with others in a limited space (Naqqiyah & Zuhriyah, 2021). The terms school from home and work from home have recently become very popular. Therefore, people need something to shed their longing to meet many people. Therefore, writing in various media is an excellent choice.

We have found many articles about this pandemic on various social media pages. Social media is ranked first in obtaining information and opinions (Dianto et al., 2021). Social media platforms are a means of seeking information and an innovative way to communicate with others (Sule & Yahaya, 2020). The speed of information dissemination is one of the interesting things. However, the veracity of the information obtained requires further confirmation. Based on research by DailySosial.id, the most channels for spreading invalid information on social media are found on Facebook (82.25%), WhatsApp (56.55%), and Instagram (29.48%) platforms (Wafda, 2020). However, many people use mass media pages to write about many things, one of which is "confiding" about the existence of this pandemic.

Social media has become an inseparable part of people's lives. People from various levels will easily access social media, especially Facebook (FB) and WhatsApp (WA). Social media has also become a part of mass communication, entirely dependent on the communicants. The function of communication on social media is to create familiarity or intimacy (Yudha, 2018). Therefore, the nature of social media is similar to other types of mass media in general. Ardianto et al. (2017) stated that one of the characteristics of mass communication is that it is anonymous and heterogeneous. This happens because communication occurs without face-to-face interaction and is carried out using media.

Likewise, communication occurs on social media. Information that is submitted and has already been spread is sometimes unknown as to the author's identity. If an author's name is at the end of the article, it cannot be guaranteed that this name is the person who first wrote the narrative. Likewise, other identities, such as education, age, employment, or other identities, cannot be confirmed. It recently spread virally on WAG (WA group) regarding the story of the conversion of a French citizen prisoner named Shopie Petronin, whose name later became Maryam. The scattered writings are as follows:

This is a MESSAGE from Mrs. MARYAM PETRONIN, a white French woman who converted to Islam, to French President MACRON.

Mr Macron

Peace to those who follow the instructions and, as follows...

I accept that you wonder how Sophie Petronin, a French woman of pure white race, Catholic Christian, has converted to Islam after 75 years of Christianity and 4 years of incarceration among Muslims.

Let me simplify things for you, Mr Macron...

....

....

(Maryam Petronin).

The article above is just a quote from the original, almost 1,000 words long. Based on the example above, the name Maryam Petronin has been written. However, it is not easy for the public to confirm whether the writing was written by the person concerned or by someone else on behalf of the person concerned. What can then be done is to take lessons if the writing has important lessons that can be learned. However, if it is felt that there is none, then there is no need to blaspheme or carry out other activities that can cause an atmosphere of commotion both on social media and in the real world.

Likewise, with narratives or information regarding the current COVID-19 pandemic. Various health, economic, and even religious information is available on social media. FB and WA social media are attractive for social media users because they are practical. Those who feel like they do not write can quickly get information and share it wherever they want. However, narratives conveyed on FB and WA sometimes have low discourse integrity. This is because there is incomplete use of language. As stated by Suyono (2012), the incompleteness of language found on the social media Facebook has its characteristics. This can give rise to various interpretations from readers.

Like the narrative in the discourse regarding the current COVID-19 pandemic, many people write about "confession." The language used to express this also varies. From the variety of language used, one can understand the meaning to be conveyed and the author's mood. Many of them showed annoyance through the diction they used. Various word choices also found narratives about hopes, prayers, and aspirations.

Other researchers have conducted several studies on social media and the COVID-19 pandemic combined. One that talks about narratives, social media, and pandemics is research conducted by Aristi et al. (2021). In their research, Aristi et al. highlighted narratives of sexual violence that occurred during the COVID-19 pandemic in online news portals. This research concludes that the news narrative conveyed by online media portals regarding cases of sexual violence is still far from taking sides with victims and fair law enforcement. Based on the results of this research, it can be seen that the COVID-19 pandemic leaves a big task for journalists to be able to provide a more balanced narrative regarding sexual violence. Here, it can be said that there must be justice for all

victims of sexual violence regardless of the gender of both the victim and the perpetrator so that balance is created in every report.

Arora et al. (2024) examined discussions by Twitter users in Norway regarding the Covid-19 pandemic based on gender. Research findings show that there are three main categories reflected in gender discourse that are easily recognized and widespread, namely gender-stereotyped behavior, construction of masculinity, and other things. From the results of this analysis, it can be understood that the maintenance of an unequal gender structure causes stereotypes regarding behavior, traits, and gender ideology.

Research on the next pandemic was carried out by Anwariyah (2023), namely regarding acronyms, abbreviations, and terms that emerged during the COVID-19 pandemic. This research is simple but engaging because the corpus of data collected is large and varied. The conclusions conveyed by researchers are that acronyms, abbreviations, and terms that emerged during the COVID-19 pandemic come from various languages, mainly Indonesian and English. Seventy-four acronyms, abbreviations, and terms appeared during the Covid-19 pandemic. This shows the Indonesian language's richness, openness, and flexibility in accepting the influence of other languages. Apart from that, it can also be said that linguistic creativity emerged during the Covid-19 pandemic.

Meanwhile, other research on social media was conducted by Ligariaty and Irwansyah (2021), which highlighted the persuasive narratives of social media influencers in building the concept of beauty. Unlike previous research, this research focuses more on the role of social media in persuasion by influencers. One of the conclusions of this research is that influencers use social media to build a concept of beauty that can even be contrary to the concept that society has long believed. On the other hand, this role can be considered a positive and negative finding. For people who have always felt like they are in the minority in the concept of beauty, with this narrative that has been built, they may become more prominent with the new concept of beauty. Despite this, people are still asked to be wise in making decisions or understanding the concept of beauty from the narratives built by influencers.

Similar research was also conducted by Farci and Scarcelli (2024), who highlighted how young people negotiate and understand femininity and masculinity in the digital environment by creating fictional social media profiles using Mood Boards. The research confirmed that both male and female participants were influenced by gender stereotypes and societal expectations and relied on masculine and feminine stereotypes. When creating fictional profiles of men, men emphasize strong individualism, adventurousness, courage, physical prowess, and high self-confidence. When profiling

women, men often depict women as objects of desire for heterosexual male viewers. Although male-created characters ultimately reinforce dominant masculinity, fictional profiles imagined by women convey complex and contradictory messages. Some mentioned several visual markers of hegemonic femininity defining contemporary Western beauty. In the case of male profiles created by women, boys are coded in a way that gives them permission to be seen and desired by female viewers.

Alkaraki et al. (2023) explored funny verbal comments in Arabic about COVID-19 on Facebook in line with the above research. The analysis revealed that eight categories emerged: government, gender, COVID-19, lockdown, behavior, conspiracy, geography, and mask jokes. The study found that the most prominent logical mechanisms used were irony and sarcasm, which allowed Jordanians to shed light on hidden issues. The study also found that identifying the targets of humorous comments was critical in determining the various categories of humorous comments. Thus, the research paves the way for further exploration of the use of social media, the COVID-19 natural disaster, and its impact on understanding humor content.

Based on several studies conducted by previous researchers, it can be said that research on social media is very wide open. Likewise, with research regarding the Covid-19 pandemic, even though it has entered the post-pandemic period. After the pandemic, many interesting things will still be observed, researched, and discussed. Concerning gender and social media, research is expected to provide an overview of equality depicted in discourse on social media. For this reason, this research was conducted to examine the depiction of gender equality by social media users regarding the Covid-19 pandemic.

To carry out an analysis of the data collected, this research uses several theoretical concepts. The theories include representation theory, gender and language studies, and social media. Representation is an embodiment of giving meaning to a cultural result. Everyone can provide representation according to the concepts they understand. However, there is a connecting line between each person in providing a representation of something, namely the same concepts they have. Ahmad (2009) explains that representation works through a representation system that consists of two components, namely concepts in thought and language. These two things can provide a middle ground for every member of society to interpret or seek representation of something. Furthermore, Ahmad explained that the concept of something that we have in our minds makes us know the meaning of that thing. However, this meaning cannot be communicated without language.

Based on the explanation above, it can be seen how important the choice of words in a language is to express a representation. Many linguistic and psychological experts state language is important in developing thought (Nuryani & Putra, 2013). Apart from

being a representation of thought, language is also an inseparable part of culture. This is because language is a cultural product of a nation. Through language, we can get to know each other from different cultures.

Hall also explained that Culture is how we make sense of and give meaning to the world. Culture consists of maps of meaning, understandable frameworks, and things that make us understand our existing world. Ambiguity will arise until we interpret it (make sense of it). Thus, meaning emerges from sharing conceptual maps when groups or members of a culture or society share them. The concept of culture has a central role in the representation process. Representation is generally understood broadly as an illustration or embodiment of an idea. How can an idea be realized or read differently, and in what form and broad form can the representation be widely understood (Nuryani et al., 2018).

Regarding language behavior and its representation, Hall (1976) said that people in Low Context Cultures (LCC) tend to express all their meaning through words. In contrast, people in High Context Cultures (HCC) express their intentions through non-verbal codes. Furthermore, Sibarani (2004) Indonesia is included in the category of HCC society, so it tends that what is not said is sometimes more important than what is said. For this reason, it is important to see and understand the context of every utterance.

Many experts have explained the relationship between language and gender. As stated by Meillet (1964), the feminine gender provides a good example of a grammatical category that plays a considerable role in morphology without answering, most of the time, to a definite meaning. However, not all existing cases can be explained directly through meaning categorization or linguistic analysis. The connection between language and gender is also seen in various forms. In French and Arabic, for example, there are specificities in referring to words that refer to the feminine and masculine. Both are types of language that differentiate structures or add interjections to refer to words that refer to different genders.

Some linguistic studies do not even use women as data sources or respondents. Sumarsono (2010) states that women tend to have a "hyper-correct" attitude, which is thought to obscure the situation desired by the researcher. The selection of only male respondents also applies to Western linguistic research. As stated by Kurath (1939), the respondent must be male because, in Western society, women's speech tends to be more self-conscious and class-conscious than men's. Based on this, it can be seen that gender dramatically influences the choice of words (diction) and the conveyed representation.

METHODS

This type of research uses a qualitative descriptive approach. This was done because this research wanted to present the data as it is. As Rahardi (2009) stated, a qualitative approach was chosen because the data collected and provided was not written in numbers but in words.

Research that involves social and cultural elements in language to see its representation is also known as ethnography. Spradly and Gumperz (1981) explained the types of ethnographic research. Both agreed that by using ethnography, you can see or carry out detailed and detailed investigations regarding the things being researched. Ethnographic research allows all social phenomena to be observed clearly by involving various scientific sub-disciplines (Hammersley & Paul Atkinson, 1983).

For this reason, this research uses an ethnographic method by directly observing utterances in the form of discourse conveyed via WA and FB social media. Moreover, research focusing on variations in gender language will show more validity if it is carried out using an anthropological-ethnographic approach (Jendra, 2010). Therefore, all data in this study was taken as a whole, including the context and several responses that emerged.

In general, many data collection methods can be chosen. This research focuses on discourse, where the data is in the form of linguistic objects, so it has its techniques for collecting data. Rahardi (2009) and Mahsun (2017) provide several options for collecting data for linguistic studies: listening, proficiency, and survey methods. Seeing the type of data that will be obtained in this research, it is more appropriate to use the observation method in the data collection process. The listening method in social science writing is commonly called the observation method or observation method (Rahardi, 2009). Therefore, in this research, data collection focuses more on observation. The stages carried out by the researcher to collect data were that the researcher listened to the speech or utterances related to COVID-19, which were spread on WA and FB. Next, the researcher examines the speech or utterances to find depictions of gender in them.

Researchers listened to or observed posts and utterances conveyed via WA and FB social media in this activity. Data in posts and utterances was taken, and several responses were included. This is done because it is possible that some of the responses that emerge can explain the context in which the utterance appears.

The subjects of this research are all posts in the form of discourse narratives that appear on the researcher's FB homepage. Apart from that, there were also utterances in the form of narrative discourse that entered the researcher's WA, individually and in groups. Meanwhile, the object of study in this research is diction or language choices, which are a source of gender representation. The diction seen appears in posts and

utterances in the narrative discourse regarding the COVID-19 pandemic. The diction observed has associations with or represents certain gender groups.

RESULTS AND DISCUSSION

Many researchers carry out research regarding developments and everything that happens in cyberspace. Various themes related to virtual developments are taken. Likewise, the content and context of research regarding cyberspace are also comprehensive. Anam et al. (2021), who researched Sufi expressions in cyberspace, carried out one interesting religious theme related to cyberspace. As is known, the Sufi life is a life that can be said to be full of peace, tranquility, and surrender. Hopefully, these things can be disseminated to the public through space or cyberspace. Through cyberspace, Sufi wants to express a narrative of peace so that everyone can get the peace they dream of. The conclusion conveyed by the author in this research is that the expressions that appear in Sufi practice cannot be separated from clarity of heart and inner sincerity. Apart from that, Sufi expressions in the digital era are considered to have shifted traditional Sufi behavior, describing urban communities due to frequent surfing in cyberspace.

Apart from research on cyberspace or social media regarding religion, the theme of gender and social media has also shown that research on this theme is prevalent. Discussions about gender are always interesting to see. Many gender concepts have been explained through various perceptions. One interesting thing to see is the gender concept promoted by Fatimah Mernissi. Fatimah Mernissi is one of the figures who introduces the concept of gender quite openly. Fatimah views that differences between men and women will continue to exist within reasonable limits without eliminating the freedom aspect of human rights inherent in them and individual and social human rights responsibilities (Sutrisno & Salsabela, 2023).

In the various discussions that many experts have carried out, there are several diverse themes, including sexual violence, roles in the household and work, the role of women in the public sphere and the private sphere, and the level of intelligence between men and women (Anwar & Elfiah, 2019). Apart from that, discussions regarding the COVID-19 pandemic are also currently hot. Some of these were carried out by Kandedes (Kandedes, 2020) and were related to violence against children, which was increasing during the pandemic. Another study was conducted by Kurniati et al. (2020) regarding the role of parents in accompanying children during the pandemic.

Based on the literature review that has been carried out, it is rare for research during the pandemic to focus on language related to gender. However, several studies on

gender language variations have been conducted by several other researchers. This was done by Adam (2020), Yustitiasari (2020), and Garing (2017). The research that has been carried out focuses more on the grammatical structure between women's and men's language. This is slightly different from what was done by Garing, who took research subjects on the transgender community and communication on the social network Facebook. Based on this, this research will look at other points of view in studying language and gender, especially in the situation and conditions during the current pandemic.

Discourse from social media can influence cultural representations and broad discourse in society (Arora et al., 2024). From the various narratives conveyed, it is interesting that the diction used represents gender, culture, social, economic, or other things, as was done in this research wanted to look at gender representation in discourse narratives regarding the COVID-19 pandemic. This is interesting to see because gender issues are quite sexy issues. This sexiness can be seen from the use of words (diction) by writers from across genders. This can be seen in the following example.

"To friends from (name of a university alumni group), we will hold another social activity later when Mbak (Miss) Corona is gone, OK?"

Based on examples of writing posted on the social media page of a university alum group, it can be concluded that the contents are agendas and hopes. However, what is interesting to see is the author's choice of the words *"Mbak Corona."* Perhaps it is not a coincidence that the author of the narrative above is a male alumnus and, therefore, chose the diction *"mbak"* to greet a pandemic.

Apart from the example above, there are other examples, such as the following.

"This morning, I received news that a doctor friend who was at the forefront of handling Covid-19 had passed away. So, I can only hope when Pakdhe will leave."

The post above was also found on an FB social media page. With the same aims and objectives as the example in the previous data, namely fulfilling expectations, but using different greeting diction. In the example above, the greeting word *"pakdhe"* is used. *Pakdhe* is uncle, an older brother of own's parents. Even though it is not clearly stated that this diction refers to Corona or the Covid-19 pandemic, from the existing context, it can be seen that it refers to Corona. Interestingly, the person who wrote the post above is a female writer.

Based on the two examples presented above, it can be seen that this research is fascinating. Some questions can be asked: 1) does the writer's gender (speaker) influence the choice of greeting diction to refer to the COVID-19 pandemic? 2) Is the purpose of using greeting diction referring to the Covid-19 pandemic a specific gender? Based on several questions, this research will focus more on gender representation in narratives regarding the Covid-19 pandemic. Therefore, the problem formulation in this research is how gender is represented in narratives about the COVID-19 pandemic on social media. This research aims to describe the gender representation in narratives about the Covid-19 pandemic on social media.

Post data on Facebook

Data 1

A BRIGHT OF HOPE.

Smiles and laughter, enjoying the long weekend.

Bali, regional tourism, and malls are busier than before.

Covid-19 case statistics are starting to decline in our country with hot temperatures. Daily cases fell below 4,000 people. Like a graphic image On the contrary, it actually spiked in European countries and America, which have cold temperatures.

A glimmer of smiles because the restaurant stall is open—the government's promise to vaccinate next month.

It was also surprising to see that residents of Shanghai, China, were no longer wearing masks.

When will our society return to its usual smile?

At least we hope there will be no more sweet ones in this country.

Data 2

This isolation room is a VIP room in this Regional Hospital; coincidentally, it is located at a separate entrance, has a yard that directly looks to the public road, there are many large trees in front of the rooms, the terrace has a covering wall of about 1 meter more, the top of the wall is installed with iron The bars and the top had been covered with banners to avoid contact from outsiders, right in front of the room where we were, there was one tree, there was already an "instinct" by seeing that.

....

....

BTW...my child was swabbed twice in a row in 2 days; thank God the results were negative

On the third day, we moved to a regular room.

Please pray for the health of my child, who will return to the hospital after 10 days of surgery and about 2 weeks of recovery at home.

Believe me, this virus is actual, and she is scarier than the "ma'ams" that I saw perched on the tree in front of this hospital.

Data 3

As a wife and mother of children, sometimes it is tough to understand their characters individually...

The pandemic has forced me to always be near them, accompany them in their studies, and try to understand their respective characters.

Three children, three characters. They all have different characters, although some are similar. Allah Azza Wajalla gave us this Corona outbreak. There are many lessons from the presence of this mighty one. Slowly but surely, I began to understand the characters of my children one by one. Exploring learning patterns and styles even to the stage of "my child will be directed where in the future according to his talents and desires."

...

...

Data 4

I cannot remember the last time I presented at a seminar like this. This was 2 years ago when the bro had not yet come to Indonesia. I hope this guy leaves quickly so we can exist again. Those who agree, please comment... 😊😊

Comment:

Yes, Oppa wants to see me all the time, but this bro makes me nervous (crying icon)

It is the impact of mas, Sis. I want to go there again, but when?

Data 5

Wounded soul. My heart hurts so deeply because I miss Jogja. It is all there. Mlinjo, krecek, gudheg, the sound of water gurgling from the jars,

the sound of the drums in the market, the memedi drums, the creak of the trishaw pedals, the andhong bells, the smell of orders... I miss... Corona's little fingers gripped my legs so tightly they did not go anywhere.

Can this end soon...?

Comment:

Amen... I want to go there... but it feels like a thick wall...

The Berlin Wall just collapsed... as time goes by, Ms. Co's minions, God willing, will pass through the wall.

Post data in WhatsApp

Data 6

Just sharing...

Friends, for today, do not go out yet. Even though you are told to sunbathe, avoid the sun's direct heat if you want to sunbathe from the inside. Because it turns out that Corona is a mighty creature that is not afraid of the sun. People can take him everywhere, so avoid crowds!

Data 7

Wis gak usah dolan-dolan, neng ngomah wae nek dikandani jik uangel yo sakkarepmu. Wis dikandani nek pakdene durung lungo ojo podo metu koq uangel, wis angel angel tuturane.

(There is no need to play around; stay home; if you tell me it is still difficult, it is up to you. You have been told that if your uncle has not gone yet, do not go out, but it is difficult, it is already difficult to tell).

Data 8

Corona kui sakjane sopo to koq podo diwedeni karo uwong-uwong? Nek deknen ayu mboke tak pek e bojo, nek deknen ngganteng tak pek dadi dulur, hahaha... neng mesti elek sampek kabeh wedi, hiiiiii

(Actually, who is Corona? Why are people afraid of it? If he is beautiful, let me make him my wife; if he is handsome, I will not make him my brother, but he must be ugly so everyone is afraid. Hi).

Data 9

There is news that the government will start a new policy by trying to open several shopping centers. Apart from that, it is said that the

government will also permit several restaurants to open and serve food on the spot. Pertinyinnyi, is the government sure that this scary official has disappeared?

Data 10

Have any friends in this group received news about when Master Corona will return home? Doesn't he miss his family in there?

....

....

Discussion

The activity of communicating is essentially conveying ideas to other people. Whatever media is used in every communication process, ideas will be conveyed. The ideas conveyed can be seen clearly through the language used. Through language, communicants show love, affection, hatred, respect, regret, sadness, and various other feelings, as well as posts and speeches delivered via FB or WA.

Facebook and WhatsApp are just a means or medium for conveying ideas. However, the use of these facilities is carried out without meeting the interlocutor face to face. If anyone feels the need to respond, they can provide comments or replies. Mass media has the power to shape public opinion and influence the flow of communication (Yoteni et al., 2023). Therefore, the wisdom of the post's uploader or writer must lead to a favorable opinion.

Hymes provides views related to speaking activities in communication ethnography. Hymes's views conveyed include situations, uses, patterns, and functions of language as an activity (Anshori, 2017). However, you need to remember that language activities on social media have their characteristics. The writer (communicant) does not think anyone will read his post. Moreover, if the speech in WA is delivered in WAG, the author will already know the members of that group. That way, the choice of language and words is undoubtedly a separate consideration.

As seen in example data 1, the article was posted in an FB group whose members are alumni of a large state university in Indonesia. The members of this group are very diverse, from officials to alums who are genuinely fresh graduates. In this post, the communicator used a fairly structured choice of words, and the content was very neutral. The author used the greeting "sweet" (*si manis*) to refer to Covid-19. This article, which contains hopes and prayers, tries to give strong hope to fellow tourism managers not to give up hope. Even though he chose to use the word sweet, which has a positive

association, this choice represents that the Coronavirus is a female figure expected to no longer exist in Indonesia.

The author in data 2 is a mother indicated as a Covid-19 patient. She was identified and then isolated along with her child in a hospital. The author, a mother, very clearly describes the place or hospital where they are being treated. He described the existence of a tree, which, according to him, "there was something." The author in his story wrote that while he was resting, it turned out that what he was afraid of had indeed happened. He felt that a woman he called "ma'am" came to him in his sleep, or he called it "overwhelming."

In the following story, the author also uses the greeting "ma'am" to refer to Corona. This greeting was used because it represented his fear of the "*mbak hantu (Ms. ghost)*" coming to him. The author even advised that this "*Mbak Corona (Ms. Corona)*" was scarier than the "*Mbak Hantu (Ms. Ghost)*" who came to him. Even though the author is a woman and then uses the greeting "*mbak, (Miss)*" this represents something she is thinking.

A female author also wrote data 3. The author talks about the struggle of a mother with three children while being with them during the pandemic. He also felt that there was a blessing in the arrival of this epidemic. According to him, coronavirus is a powerful epidemic. The diction "*si Perkasa (the mighty one)*" is associated with the male gender. The choice of diction represents the author's wanting to describe how coronavirus is a plague that is not easily defeated. This is equated with the male gender, who is hard, strong, and not easily defeated. Despite this, this powerful man is still a blessing to the family.

The use of the same diction is also found in data 6. Because data 6 is shared and contains the words "continued," the initial author of the article cannot be determined. However, the author used "mighty creature" to refer to the Corona pandemic. Looking at the context of the previous speech, the author gives advice and requests to colleagues not to leave the house. He said that Corona is a mighty creature not afraid of the sun. Mighty creatures are always identified with the male gender. Men are creatures described as having strength, likewise with the Corona pandemic, which is represented as a powerful creature like a man.

The author of Data 4 is a lecturer who is used to giving presentations in various cities and countries. With the arrival of the coronavirus outbreak, these activities stopped. The cessation of presentation activities made the lecturer longing to do it again. The author gently uses the greeting "*si mas*" to refer to the Coronavirus. Corona is the "master" whose arrival was not expected. This article means that not all women want the

presence of men, especially if these men have hurtful and detrimental qualities like Corona.

The post then received several comments. Based on the first comment, the commenter compared the unexpected "*bro (from brother)*" with the much-missed "*Oppa (old brother in Korea)*." Likewise with the following comment. Commenters also use the diction "*si mas*" to refer to Corona following the status maker. Looking at the posts and comments submitted, it can be seen that this greeting represents gender with annoyance. This representation can be seen apart from the diction and nonverbal elements used, namely in the form of emoticons.

Data 5 was written by a woman who was studying in Korea. The article was posted on the alum group page of one of the large state universities in Indonesia. In his writing, the author tells how much he misses Yogyakarta with all its stories. The author cleverly chooses greeting words to describe his annoyance with Corona. The phrase "little Corona fingers" adequately represents his frustration with this pandemic. Even though it is described as "small fingers," it is as strong as a "thick wall." The phrase "small fingers" does not refer to a specific gender so that it can be interpreted as male or female. However, in the comment column, some responded with "*Kaki tangan Ms. Co (accomplice Ms. Co)*" representing a specific gender.

Data 7 and data 8 are written using Javanese. This data was taken from two high and junior high school alum groups in Central Java. Therefore, the speech is delivered using Javanese. In data 7, the author used the diction "*pakde*" to greet Corona. As is known, "*pakde*" is a greeting for a man who is the older brother of our father or mother. With this understanding, the greeting "*pakde*" is a greeting that should be respected because it is considered senior. Apart from being respected, "*pakde*" is usually feared. Like the author's choice of words in this statement, it represents that this virus is terrifying.

In data 8, the author questions Corona's gender. This was done not because of the author's ignorance but as a disclosure representing annoyance with this virus. With this annoyance, the author chose to use a form of question that represents a specific gender. However, at the end of the statement, the author concludes that Corona must be "bad" because it makes everyone afraid.

The following data analyzed are data 9 and 10. In these two data, the author uses different forms of greeting but for almost the same associations. In data 9, the author uses the diction "the official is scary" to refer to Corona. The use of this diction specifically does not represent a particular gender. However, the public generally knows that scary officials are usually men, so this diction can be interpreted as representing a particular gender. Likewise, the speech in Data 10 does not represent a particular gender. However,

the diction "master" can be interpreted as representing a specific gender, namely men. This is because the greeting master usually refers to the strong male gender. These findings provide several indications that there is a gender gap, which is the impact of COVID-19 (Oleschuk, 2020).

Regarding Indonesian culture, there are common phenomena for both women and men. Sibarani (2004) describes several language phenomena discovered based on observation and analysis of utterances conveyed through mass media. These phenomena include self-righteousness, denial of reality, euphemistic, vague, and circular styles. Apart from these various language phenomena, in terms of gender, several interesting things were found related to the choice of words by each different gender.

The study of gender and language in discourse utilizes communication ethnography. In communication ethnography, we may need an integrated understanding of verbal and nonverbal communication media (Anshori, 2017). Verbal communication takes place and can be understood well by the interlocutor because non-verbal elements also support it. For example, when someone expresses anger, clenching their pliers will show more of the level of emotion they are holding. It would be different if the speaker and speech partner were not facing each other. Nonverbal actions will not be easily noticed, unlike communication via social media, which is currently widespread. However, this can be anticipated with the appearance of emoticons. The speaker (writer) can add certain emoticons to clarify the meaning of his speech.

The posted speech is a spoken language. In this way, it can also be said that these posts' functions are as important as the function of language in general. Anshori (2017) said that the function of language is to provide identity. Therefore, the language units arranged in a post can represent the author's identity. Even though this representation is not always correct, in conditions like this, posting is more of an option to reveal one's identity and existence.

The posts that appear can be in the form of narrative discourse. Discourse is a diverse representation of social life that represents various aspects of the material and mental world, such as processes, relationships, thoughts, and beliefs. Discourse can be considered to have an "active relationship with reality." This means that the formed and informed discourse can be processed more widely in society (Arora et al., 2024). Meanwhile, the narrative can contain facts and fiction, made up or imagined by the author/author (Marahimin, 2010). A narrative can consist of one or more plots. Mulyana (2005) stated that narrative discourse is a form of discourse that is widely used to tell a story. The descriptions presented tend to be concise. Like narrative discourse written on FB pages or written on WA, the form tends to be short. The short form is not due to rules

such as social media Twitter, which only limits the number of words but rather the information to be conveyed. If a long form is found on a FB page, the writer will usually do it in the form of several volumes and several posts.

The author carries out the narrative discourse in a post with a specific purpose. Hikam (in Eriyanto, 2009) explains the role of the writer (subject) in the activity of composing discourse. The subject (writer) is central to discourse activities and social relations. In this case, the subject can control specific intentions in each discourse. Therefore, Eriyanto (2009) further explains that discourse analysis is intended to uncover specific intentions and meanings. In simple terms, it can be said that this discourse analysis activity is carried out to dissect the representation contained in the speech and posts. Narratives are not only realized or presented in the form of discourse but are also often found to be bigger and more complete than mere discourse. As stated by Hidayat (2021), the Lirboyo Islamic Boarding School built a narrative about national jurisprudence in a book to overcome the erosion of the sense of nationality. Because, in essence, narrative is a free and open form in any form.

CONCLUSION

Indonesian society tends to discourse in circles. This is very visible when speaking both orally and in writing. Likewise, speech or utterances conveyed via social media are related to the narrative discourse of the Covid-19 pandemic. Based on some of the data analyzed, it can be concluded that in the narrative discourse on social media, we find diction representing certain genders. Gender representation was found to be diverse, including men and women, such as the use of the diction "si mas," "pakde," "master," and "si mighty (si Perkasa)," which represents the male gender. Apart from that, the diction "mbak" also represents the female gender. Apart from the two representations of certain genders, posts and utterances also use neutral diction to refer to Corona, such as "sweet," "ugly," and "little fingers" ("si manis," "jelek," dan "jemari kecil") which do not represent a particular gender. Apart from all the gender representation that has emerged, this pandemic has become a very frightening epidemic and has given rise to resentment and unrest. This pandemic also has an impact on various elements, one of which is economic anxiety, psychology, and language skills.

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