The representation of muslim woman identity on magazine

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Abstract

This research looks at how Muslim women negotiate their identities with their families or the society in relation to their agnostic ideology. The study was done by examining the article published on the Magdalene.co website. Sara Mills' feminist stylistics analysis approaches will be used to do text analysis. This research uses paradigm critical constructionism and use qualitative approach. The method used is Critical Discourse Analysis (CDA) from Sara Mills. This study shows that keeping one's identity secret is a conservative family circle strategy when negotiating one's identity (as an agnostic). To achieve integration between the author and his family, however, conflict is needed. Additionally, this research demonstrates that the author has yet to arrive at a conclusive identity negotiation solution. The author's family has not yet accepted and accepted his status as a writer. This research illustrates that Magdalene.co, as a medium that promotes feminism, may serve as a comfortable place for the public at large, especially women, to voice their views.

Keywords: *feminist stylistic; muslim identity, idiology*

INTRODUCTION

One of the challenges that feminists of the period are fighting is gender prejudice in the media. Women protested unjust media depiction of women in the 1960s and 1970s through the movement - a feminist movement that began in several nations across Europe and the United States. To put it another way, media representation of women is not always positive and can occasionally be sexist. At the time, the media was seen to frequently connect women with minor concerns and to be associated with violence, such as rape and domestic abuse (Byerly & Ross, 2006). Women and the media are two subjects that are difficult to separate from one another. Women are frequently featured in the news and other forms of media. Women, on the other hand, have a long history of struggling for their public image. Women's issues were rarely addressed in the media at the period, with women being viewed as topics or significant figures in society.

In society, women and men are frequently depicted according to gender stereotypes. Gender and sexuality notions are formed in the media through text

or pictures for subsequent consumption by the community (Gauntlett, 2008). The media frequently brings up concerns concerning human lives. Stereotypes, on the other hand, are difficult to avoid when expressing a problem. Gender and sexuality are two problems that are never free of preconceptions.

On the one hand, the media can help to break gender preconceptions in society, but on the other hand, the media may also help to reinforce gender inequality by reflecting gender norms in its content. According to Montiel (2015), media organizations have the ability to build gender ideas through the content they offer. Women are also inextricably linked to preconceptions that influence how they create their identities in the media. Women are commonly associated with a soft and motherly demeanor. Women are often represented by using language structure or certain words that will eventually form or construct the image of women, which generally constructs women according to identity construction women in the society, not only in advertisements, but also in the news written, both in print and on the internet.

The female body is displayed and/or described in such a manner as to build a body image that is seen flawless in society and is utilized as a 'commodity' with market value. Women's bodies are still being commodified and objectified today, as seen by media attention. Feminists were public in their criticism to the commodification of women's bodies. Women are no longer valuable because of commercialization, except in terms of their bodies (Byerly & Ross, 2006).

Agnosticism

The word agnosticism was initially used by Huxley (1884). This term is derived from the Greek words "a" (without) and "gnosis" (knowledge (connected to science) divinity). In the current setting, an agnostic will tend to question the presence of God, according to Pingle and Melkonyan (2012) and William L. Rowe (cited in Craig, 2005). However, the fact that an agnostic does not believe in the presence of God is irrelevant because this is the viewpoint of atheism. Doubts regarding God are sparked by their failure to justify God's existence using his reasoning (Craig, 2005).

Agnosticism is commonly thought of as an epistemological perspective. Agnosticism is typically defined in the philosophy of religion as a position that avoids taking a firm stand in the metaphysical and theological debate between theism and atheism by claiming that we do not, or cannot, know—or that we do not, or cannot, justifiably believe—anything about God's existence or nonexistence.

According to the agnostic, there is no way for us to rationally decide either way. We are not justified in believing, and possibly never will be, that we can finally resolve the theism vs. atheist debate in one direction or the other. The agnostic may add some plausible details to this basic premise explanation and/or epistemic justification for this lack of knowledge; for example, the spatiotemporally.

William L. Rowe (in Craig, 2005) supports Pingle and Melkonyan's statements by explaining that in today's world, an agnostic would incline to question God's existence. This does not, however, imply that an agnostic does

not believe in the existence of God, as atheism is a belief in the absence of God. Doubts regarding God are sparked by a person's incapacity to argue with logic about God's existence (Craig, 2005).

Mills' discourse analysis focuses on the depiction of gender in the media, with a particular emphasis on the structure of language. Mills analyzes at three levels: word level, sentence level, and discourse level (Mills, 1995). The point of view text, which is connected to the position of the subject and object, will be revealed by analyzing these three levels (Eriyanto, 2001). Mills observed that in the production of messages and/or texts, there is an 'actor' or set of subjects who influence the text's structure and subjectivity.

Actors are involved in the creation of a figure that is utilized as a text object. If associated with a feminist point of view, the position of the subject is held by men, whereas women are in place as an object produced via the subject's (in this case male) point of view (Eriyanto, 2001).

Feminist stylistics

Mills (1995) demonstrates in her book Feminist Stylistics that feminist authors have acknowledged the role of language and literature in the construction of women's identities via text.

This is what gave rise to feminists' stylistic critique of the feminist movement via language and literature by female writers. Sexism, according to Mills, is manifested not only in conduct and attitudes toward one gender but also at the level of language and linguistics. Thing This attracted Mills' attention since, historically, language and literature, as well as the media that promote the growth of feminism, were two things that were studied.

Language plays an essential role in the study of feminism since it is linked to the formation and conceptualization of self and subject. Language is a medium used to create self-concept and self-subjectivity at the psychoanalytic level (Mills, 1995). Meanwhile, Hall and Held (1996) argued that language is a medium through which an item, occurrence, or concept that is prevalent in a society may be represented. On the basis of this argument, it can be concluded that language plays an essential part in constructing a notion in an individual's head, one of which is the concept of gender.

Mills (1995) concentrates her analysis on the representation of gender in the media, with an emphasis on language structure, whether it relates to discourse analysis. Mills analyzes at three levels: word level, sentence level, and discourse-level. When will the point of view text, which is connected to the position of the subject and objects, appear at this level? (Eriyanto, 2001).

Mills had noticed something similar. There is an 'actor' or subject who impacts the structure and subjectivity of the text during the process of creating messages and/or texts. Actors play a part in the creation of the figures that appear in the text as objects. If it is connected with a feminist point of view, the subject is owned by males, whereas women are manufactured objects through the subject's point of view (in this case, male) Gender stylistic distinctions explain why different genders have different communication methods. This study is used to determine Helen's communication style, which may then be

classified as "cooperative" or "competitive" depending on how it interacts with other people of the same gender. The "cooperative" style is a feminine style in which women use speech to build relationships, criticize in a reasonable manner, and appropriately interpret the speech of others in order to keep the group together. On the other hand, "competitive" style demonstrates how men utilize their speaking talents to establish their place, grab and maintain the listener's attention, and assert themselves while the others are speaking (Krolokke & Sorensen, 2006). It is known, based on the prior character analysis, Helen's personality.

METHOD

This study will analyze articles that discuss Muslim women identity on the site Magdalene.co. This article is taken from the Faith & Spirituality. Data collection techniques that are carried out are a literature study and document study. This research uses paradigm critical constructionism and a qualitative approach. The method used is Critical Discourse Analysis (CDA) from Sara Mills. Data analysis will be carried out in two steps. In the first stage, the article will be analyzed from the aspect of its relevance to the issue of agnosticism and identity negotiation. To the second stage of the analysis, the researcher will conduct an analysis of the text or article. Objectivity and subjectivity are important aspects of Sara Mills's analytical method. This study will analyze articles that discuss Muslim women and Islam on the Magdalene. co. This article is taken from a special rubric that publish related articles with spirituality and related issues with religion, namely the Faith & Spirituality rubric. The Faith & Spirituality rubric contains articles that use English.

In selecting articles, researchers set criteria by theme (limited to themes related to women Muslim), the number of readers, and the number of comments. In addition, researchers also limit the period of published articles, namely from January 2016 until January 2018. Reasons for selecting the period is because the frequency of publications in the Faith & Spirituality rubric is still relatively rare. The time difference from one publication to the publication the others in this rubric is quite long. Other than that, the author also limits the published articles not too long ago. The first article was published in this rubric in 2014. Until the research was conducted, the total number of articles published in the new rubric was up to 75 articles. Selected articles must contain elements related to agnosticism and the negotiation process author's identity. Someone will tend to get emotional security when he feels that he is in a 'safe' environment and can understand their identity (Ting-Toomey, 1999). By Therefore, by showing the identity that all this time he kept it a secret, that he was an agnostic, then this shows that the author feels emotional security. Meanwhile, the second element represent the theory of agnosticism put forward by Pingle and Melkonyan. Pingle and Melkonyan (2012) reveal that agnosticism is a temporary view. Further, they also explain that agnosticism is a rational choice from other religious notions which are considered unverifiable. In other words, an individual who identifies himself as an agnostic, basically has gone through a learning process that finally brought him together to an ideology that confirms doubts about the existence of God, namely agnosticism.

From these two theories, the researcher made three questions referring to the two theories theory based on the explanation above, then in Below are the

elements in question, consists of: (1) Explicitly disclosing doubts about the existence of God and religion. (2) Indicates the triggering process doubts about God (study of knowledge) theology and/or interacting with others agnostic). (3) Demonstrate at least one of the 10 theoretical assumptions regarding identity negotiation. From the determination of these criteria, the researchers decided to take the two articles with the most hits (readers) and comments, and fulfill criteria related to the issue of agnosticism and identity negotiation, from the Faith & Spirituality rubric. The article is entitled *Call Me an Infidel: A Hijabed Non-Believer Story?*

RESULT AND DISCUSSION

The author conducted an analysis entitled *Call Me an Infidel: A Hijabed Non-Believer Story*. The text that will be discussed is a text from the Faith & Spirituality rubric entitled Call Me an Infidel: A Hijabed Non-Believer Stories. This article was written by Anggi and published on March 24, 2016. This article is written in English. Since it was first published, this article has been read 10,476 times.

Word level analysis

A pronoun or word change is one of the elements that becomes the focus of analysis at the word level. Mills emphasizes the importance of using the pronoun used with ideological tendencies brought by the author through the text. In English, the words he and she are often used as third-person singular pronouns. According to Mills, a text that predominates with the use of certain pronouns for object or subject whose gender is not identified will show an ideological orientation gender of the text (Mills, 1995). As a pronoun, the word he has many meanings and functions. Oxford Dictionary defines he said as follows:

> "[third person singular] used to refer to a man, boy, or male animal previously mentioned or easily identified."
> 1.1 Used to refer to a person or animal of unspecified sex (in modern use, now chiefly replaced by 'he or she' or 'they')
> 1.2 Any person (in modern use, now chiefly replaced by 'anyone' or 'the person'
> 1.3 West Indian Him or his.

Based on the above definition, the word he not only used as a masculine third-person pronoun but also used as object pronouns that are not specifically gendered. This is one of the issues which Mills discusses in his book because the use of masculine pronouns as substitutes for gender generalizations indicates the dominance of patriarchal ideology in English (Mills, 1995). As a solution, Mills revealed that the author can use the word they as a pronoun that does not refer to a specific gender. This article is not dominated by the use of certain pronouns. It's just the pronoun He and/or Him is used to identifying God. The masculine pronoun is often used to replace the word, God. Below are some examples of sentences using the pronouns he and him
for God.

> "As an obedient child, I was crazy in love with
> God; I would sacrifice everything to please him."

> "I cried, screamed and yelled at God, asking him
> why he let me lose faith on him." (Anggi, 2016)

Because the majority of the population in the West (where English is the primary language), the usage of He or Him for God alludes to Jesus (who is a man), this is reasonable. However, when related in the context of Indonesia, in particular, the religion behind the tale in this article is Islam, and God (Allah SWT.) has no gender in Islam. The usage of male pronouns for God suggests a masculine orientation in the text, despite the fact that God is a genderless object. In this scenario, the author might omit the terms he and him by referring to God (God) or Allah directly.

Sentence Level Analysis

Transitivity is the dominant aspect at the sentence level. Transitivity is related to action by the subject to the object. Below are the forms of transitivity crucial that appear in the article. Based on the transitivity analysis, then it can be seen that the mental aspect of the writer has an important role in determining the material actions taken by Writer. For example, his doubts about the existence of God, in the sentence "*A few days before that I had been questioning why I should pray, why I should adhere to something I could not see, why I should believe in something that is not logical."*, influencing his decision to attempt suicide (in the next sentence). Based on this sentence's interpretation, Furthermore, the author appears to be the topic of the text, implying that the tale is written from the author's perspective. The author, on the other hand, became the object of his hostile surroundings. When the author recounts how he is frequently mocked by his peers and classified as an agnostic or atheist, for example.

Discourse Level Analysis

At the discourse level, there are two concepts that appear in the text, namely characterization, and focalization. In the aspect of characterization, the author forms the character of the mother who is conservative and tends to be old-fashioned. This can be seen in the sentence:

> "My transformation has gotten me into some problems. I have begun to argue with my mom a lot lately over various thing, such as my decision not to get married or have a child, and to separate religion from my daily concerns. Usually during these arguments, I gave in, but this only made me hate her more for being close-minded and controlling of my life" (Anggi, 2016).

At first look, the author's portrayal of his mother does not appear to be sexist. From the author's point of view, the paragraph illustrates how the figure of the mother in the author's eyes. The author, on the other hand, states in the final paragraph:

> "Some religious women will judge my reason for being a hijab as sinful and a disgrace. Some people might call me an insane infidel who needs to be exorcised? But I don't need to justify myself to them. Because I want to be as free and liberated as I can be" (Anggi, 2016).

It is in this paragraph that the author characterizes women (especially women religious) as conservatives and close-minded. Even though men are religious can also have similar thoughts (with described by the author). Or vice versa, not all religious women will attack the author for his decision to hijab despite being agnostic. Thus, it can be said that the author involves stereotypes against women and generalize the female figure as a close-minded. Then in the aspect of focalization, the writer is the main figure in this text. The writer tells the story from the point of view himself, or also referred to as an external focalize, namely the point of view of the story that completely influenced by one subject. Thing This can be seen from the use of personal pronouns first I (I) which shows that the author is the subject of the story. At the beginning text, the author briefly describes the background back of his life. The author wrote:

> "I'm a 19-year-old girl who lives with an agnostic dad and a devout Muslim mom" (Anggi, 2016).

A brief explanation above: Although not detailing his identity, however, the information provides initial context to the text. Through the sentence above, the reader knows that the author will invite the reader to experience the author's journey that made him an agnostic (not believing in the existence of God) behind hijab.

The author's position as the subject of the text shows that from the gender aspect, this text takes the point of view of a woman. Thing This is indeed the focus of Mills' theory, namely women have a position as the subject of the text. According to Mills, women often occupy the position of objects in a text, which means story women are told from the point of view of men (as subjects) (Mills, 1995).

Author's Identity Negotiation Form. On Initially, the author negotiated his identity as an agnostic by keeping it a secret in front of his friends and his family. This can be seen in the sentence:

> "I tried to live like a normal teenager.
> At the same time, I hid the fact that I was a half non-believer."

If seen from the feminist stylistic analysis, this sentence shows relational transitivity which means the involvement of mental elements and the materials in it. The mental element can be seen from the sentence *"... I hid the fact that I was a half non-believer."* Meanwhile, material elements are represented through *"I tried to live like a" normal teenager...".*

Apart from the sentence above, the author also mentions that he must behave religiously for the good of himself and his family. This can be seen from the sentence:

> "So, whenever I came home for holidays, I pretended to be a religious person for her and everybody else's benefit."

The sentence above reflects the desired material action (material action intentional). The author explains that he must pretend to be religious for the common good. This sentence also shows that the author negotiates his identity

by keeping it a secret from those closest to him. The author then begins to show his identity as an agnostic through other material actions, as in sentence:

"On social media I often post my opinion on religions."

This sentence is then followed by the sentence:

"There was a time when I was reading the book History of God in class, people started to call me an atheist for over a month. But I never felt the need to justify myself to other people and just choose to keep a distance from them."

The above statement demonstrates that the author gradually revealed his agnostic knowledge, beginning with material action, such as the broadcast of his opinions on social media. Meanwhile, in the next phrase, the author began to study a book that was regarded 'forbidden' by others around him, leading his friends to refer to him as an atheist. Book A History of God is a philosophy book written by Karen Armstrong and published in 1993. This book describes the history of development, traditions, and philosophies of the relationship between people and their God of the three largest monotheistic religions, namely Judaism, Christianity, Islam, and this book discusses the history of Buddhism and Hinduism.

The writer's negotiation with himself is the next type of negotiation. Despite his agnosticism, the author continues to wear his headscarf. The author explains that he does not like his physical form or her hair. This decision demonstrates that the author prefers to wear the hijab for the purpose of his physical appearance, namely to conceal his dissatisfaction with the shape of his hair and body. Despite the fact that it is a matter of outward appearance, his decision to continue wearing the hijab will undoubtedly conceal his identity as an agnostic in the eyes of the public and, most importantly, his family. The author also negotiates his identity through the names used in this article. The author only identifies himself with greeting Anggi in this article. In Sara's theory Mills, one of the characteristics that a woman's writing is a feminist writing is when the writer (female) dares to show identity, such as by including the name real or full name (Mills, 1995). Though Thus, the author has told the story from his point of view, and this is also a one of the characteristics of feminist texts according to Mills. With In other words, the use of nicknames does not reduce the femininity of the articles written by Anggi.

If it is associated with the feminist communication pattern of Sara Mills, in the context of production, Magdalene.co reflects the ideology of gender as the main ideology that is carried. In addition to the many contributions of female writers through published articles, issues that are also generally related to women's lives from a different point of view more critical and progressive. Socio-historical factors the author also influences the writing of the article by the author. The author's socio-historical factors can be seen from the author's life journey that is told in the article, from a religious woman, until finally becoming an agnostic after going through various stages of learning and social interaction with other agnostics. Meanwhile, in the context of the reception, on Basically Magdalene.co targets readers with progressive thinking as the target the audience. This is in accordance with what was stated by Devi Asmarani through

her interview with a radio in Singapore. Will but, in fact the articles that published also still attracts readers who still tend to be conservative. This matter can be seen from the comment's column, where the ideological battle takes place. Magdalene.co is one example media that functions as a medium for the struggle for feminist ideology. Despite focusing on feminism issues, but in its development Magdalene.co has become a carry the principle of inclusivity in its publications. Thus, Magdalene.co does not again only publish articles that are related to women, but also provides opportunities for ideological fighter's others to speak through writings sent. Magdalene.co is also an alternative media that is independent and non-profit, as seen on its ad-free website. Although Magdalene. co has a gatekeeper, but the issues raised on the site are issues that are still tends to be taboo to be discussed by the media mainstream, such as LGBTQ issues and religious issues that are contrary to belief the majority of Indonesian people, and one of them is the issue of agnosticism.

Basically, identity negotiations take place in the author's private life, outside the virtual space on the Internet. However, the presence of the Internet which provides an opportunity for the formation of media that can be a third space for community to reflect their thoughts and voice their opinions through writings in a storytelling format. Media like Magdalene.co are indeed has its own function in the media industry, especially digital media, namely voicing opinions that do not find space in the mainstream media. As stated by Evolvi, the storytelling format provides an opportunity for writers to define structure his own narrative to tell his personal experience (Evolvi, 2017). From a feminist point of view Sara Mills, this third space media provides space for women to express their stories from their own point of view. In other words, through media like Magdalene. In this co, women get the opportunity to be the subject of their own story. This matter Mills' focus is indeed, because in mainstream media practice, women's voices often ignored and even had to be represented by a figure man to tell the story. This matter which makes women placed in object position (Eriyanto, 2001). As an alternative medium, Magdalene.co has provide a new space for women to express their identity which are actually. Through articles written, the writer can tell the story of his life from his own point of view and even able to break the stereotype that has been developing in society regarding Muslim women. By giving safe space for women, Magdalene.co has become an inclusive medium for women to tell their story in negotiating their identity in his personal life. The author reveals the strategies used to cover their true identity and ideology through the articles they write. In the article above, we can see that both writers keep the crisis a secret the beliefs they have. However, through the writings they make, writers can openly explain the process until they finally decided they were agnostics.

CONCLUSION
Identity agreements can ensure the confidentiality of one's identity. However, there are times when revolt is necessary, such as when cornered. Based on the above pieces, it appears that the authors are still figuring out who they are. Negotiations that have not yet reached a successful conclusion. Thing This is due to a lack of agreement, acknowledgement, and/or acceptance of the author's identity by the dominant party, mainly the author's family, which still

has a conservative attitude. Writer who is agnostic. This backs up some of Ting-theoretical Toomey's assumptions about identity negotiation. First, this study supports the assumption Ting-Toomey who revealed that individuals who are in a closed environment (in terms of mindset) will tend to experience emotional insecurity. It is shown through the story of the author who had experienced down because you have to keep it a secret identity of his family. In addition, the 'failure' of the identity negotiation process that occurred to the author could be caused by not having there is an integration of motivation, knowledge, and mindset between the author and his family. However, according to the Ting-Toomey theory, integration is one of the important aspects that both parties need to have for the sake of achieve success in negotiating identity.

This research shows that identity is a dynamic concept and not steady. the article above shows how the author maintains identity them as an agnostic, but at the at the same time they also keep it a secret their identity in front of those closest to them. Agnosticism is a belief or understanding that is not fully understood acceptable in Indonesian society who still tend to be religious. Especially in the case of the three authors in above, their agnosticism became a problem because they grew up in religious family environment. Doubt they will contradict the existence of God with moral and religious values by family and environment. Therefore that, they chose to keep their true identity a secret in order to prevent conflict in the family.

As a safe space for the public who want to voice their opinion on issues sensitive as this, Magdalene.co also provides an opportunity for those who want to express their rejection of this ideology. For those who do not have the opportunity to opinion through his article, the comment column is the right space to express his opinion. Therefore, it happened ideological battle between multiple readers who are religious with the author in the comment's column. Nonetheless, overall, no many comments that are against Writer. The majority of comments actually support author's thoughts. Some of them even reveal stories like the author in their comments as a form of support to the author.

There are several theoretical implications of this research. The first implication, research This proves that the structure of language can determine how the author's ideology and media is represented. Referring to theory feminist stylistics proposed by Mills (1995), text point of view, which is also related with the subject of the text (story), will determine gender ideology of media writers. In the article, this subjectivity can be seen at the word level, namely the use of the first-person pronoun I, and at the level of discourse, which is seen in the aspect of focalization. Subjectivity in the text is important aspect of feminist writing because indicates that the female voice has taken into account and no longer considered trivial. The second theoretical implication relates to the dynamic identity. If we go back to the theories of Stuart Hall, Ting-Toomey, and Swann, identity is a concept which is constantly changing and not constant. Culture, Education, and the social environment have an important role in shaping one's identity. Furthermore, as said by Ting-Toomey (1999, 2015) and Swann (2008), when an individual's identity does not match with the environment, then the negotiation process will be done. This research confirms this theory, and this can be seen in the author's way to negotiate his identity in the middle conservative environment.

Meanwhile, the practical assumptions of the research this is that one's identity is 'fluid' and can be customized based on the environment in where this individual is. This is done for prevent conflicts between individuals and their environment. The second practical assumption is that language is an important aspect which can indicate a person's ideology or a media institution (in this study there is gender ideology). Lastly, this research also shows that alternative media can be a safe space for individuals to reveal their identities.

AUTHOR STATEMENT

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