



## ANALYSIS OF WOMAN'S DISCOURSE BASED ON CORPUS OF *WARTA FEMINIS* IN 2015-2019

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### ABSTRACT

*Warta Feminis* is an online news media under the Yayasan Jurnal Perempuan (YJP) which has long been involved in feminist literacy. The vision of the *Warta Feminis* influences the use of language which is a representation of the ideology of the media. This research aims to determine the woman's discourse in the text of *Warta Feminis* news. The research uses quantitative and qualitative methods. The data source is the news of *Warta Feminis* in 2015-2019. Statistical data was obtained from corpus linguistics. The research shows the frequency of words in the text of *Warta Feminis* news. The most frequently words are *perempuan*, *anak*, *kekerasan*, *hak*, and *gender*. Furthermore, the words were analyzed by using discourse analysis based on the list of concordance. The discourses that have been found in the news text of the *Warta Feminis* are violence against women, early marriage of girls, gender-based public policies, and the fulfillment of women's rights.

**Keywords:** *Women, Discourse, Corpus Linguistics, Warta Feminis*

### ABSTRAK

*Warta Feminis* adalah media berita online yang berada di bawah naungan Yayasan Jurnal Perempuan (YJP) dan telah lama berkecimpung dalam literasi feminis. Visi media *Warta Feminis* tentu berpengaruh pada penggunaan bahasa yang merupakan representasi dari ideologi media tersebut. Penelitian ini bertujuan untuk mengetahui wacana perempuan yang diangkat dalam teks berita *Warta Feminis*. Metode penelitian menggunakan analisis kuantitatif dan kualitatif. Penelitian ini menggunakan data statistik yang diperoleh dari linguistik korpus lalu diinterpretasikan dengan pertimbangan kualitatif dalam hal ini analisis wacana. Sumber data penelitian yaitu teks berita *Warta Feminis* tahun 2015-2019. Frekuensi kata yang paling sering digunakan adalah *perempuan*, *anak*, *kekerasan*, *hak*, dan *gender*. Selanjutnya, kata diolah dengan analisis wacana berdasarkan daftar konkordansi. Wacana yang ditemukan dalam teks berita *Warta Feminis* adalah kekerasan terhadap perempuan, pernikahan dini pada anak perempuan, kebijakan publik berbasis gender, dan pemenuhan hak-hak perempuan.

**Kata kunci:** *Perempuan, Wacana, Korpus Linguistik, Warta Feminis*

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### INTRODUCTION

*Warta Feminis* is an online feminist news media under the Women's Journal Foundation (Yayasan Jurnal Perempuan/ YJP) and the majority of journalists are women. The vision of news media influences the use of language. This is affected by the perspective of the news media towards a fact. Word choice does not only contain evaluative judgments but also contains the ideology of media (Van Dijk, 1995). By this corpus-based research, the

use of language in the text of Warta Feminis news becomes substantial evidence that is able to identify high-frequency vocabulary. Based on the information, it can be determined what vocabulary tends to be used for a particular topic. The data source of this research comes from Warta Feminis in 2015-2019. The vocabulary found are *perempuan*, *anak*, *kekerasan*, *hak*, and *gender*.

An important element to analyze a text is language style (Mills, 2005). The choice of words to describe women in a text will explain the gender meaning. For example, the word *perempuan* and *kekerasan* are closely related to the perception that women are victims of violence. This implies that a word is very depend on its relationship with other words that accompany it. The vocabulary that shows relationship with women can be used as a benchmark to see the use of language in the text of Warta Feminis news. The relation shows explicitly the purpose of Warta Feminis. Analysis of language relations becomes very important because it can determine people's point of view to perceive and to reproduce related texts.

Many studies using corpus linguistics as an approach have been done before. By using of a corpus linguistic approach and collocation analysis, Yuliawati revealed the frequency distribution of vocabulary and created a semantic profile for each word based on the analysis of semantic preferences (Yuliawati, 2014). Sunarsih saw the representation pattern of Israel in the Encyclopedia of Britannica (Sunarsih, 2017). The research shows the representation pattern of Israel as a country that has superior military power, a democratic country, and one of the countries that are trying to end the conflict. The last example is the corpus linguistics and critical discourse analysis used to see the representation of Indonesian presidential candidates in foreign news media conducted by Waskita. The research shows that the representation of the presidential candidates in the foreign news media sided to the one candidate (Waskita, 2018).

Based on the description that has been discussed, this research investigates the female corpus in relation to other words that often appear in every text of Warta Feminist news. The problems that will be discussed are (a) how is the occurrence frequency of the word *perempuan* from Warta Feminis in 2015-2019 and (b) how women's discourses are presented based on the Concordance of *Warta Feminis*.

## **LITERATURE REVIEW**

Discourse is the use of language for speech or spoken or speaking in public (Van Dijk, 1995). On the context of language and politics, the discourse is defined as an idea related to who, how, why, and when someone uses the language. Discourse analysis is the study of the various pragmatic functions of language. Discourse analysis emphasizes the study of language use in social contexts (Stubbs, 1983).

Corpus linguistics is the language study based on language use in real life. However, corpus linguistics utilizes bodies of electronically encoded text by implementing a more quantitative methodology such as by using frequency information about particular linguistics phenomena (Mc Enery & Wilson, 2001). The benefit of discourse analysis when combined with corpus linguistics is to place a number of restrictions on researcher cognitive biases (Baker, 2006).

A word or phrase in grammar implies the existence of discourse. One word is difficult to determine whether the discourse is typical or not so a number of words need to be analyzed to form a discourse. Repeated discourse patterns would show a cultural stereotype or show a certain ideology and this is where corpus linguistics is useful by looking at repetitive discourse patterns so that it becomes strong evidence to see the hegemony of the language (Stubbs, 2002).

Relying on a concordance to analyze data is an effective technique because it allows researchers to see the data closely, especially if the data is taken from news texts. Journalists are able to influence their readers by producing their own discourse reshaping existing ones. Such discourses are often shaped by citing the opinions of those in a powerful hierarchy of credibility because they are understood to access more accurate information on particular topics than everyone else (Becker, 1972).

Some of the advantages obtained by this corpus have been described by Adolphs (Waskita, 2017) are: (1) Corpus method is a replicable process; (2) Corpus method avoids intuitive research; (3) Corpus method does not allow researchers to manipulate language data; (4) Corpus method and analysis can be done at different levels.

## **RESEARCH METHOD**

Statistical data obtained from corpus linguistics were interpreted by using of discourse analysis. Raw data is processed by software WordSmith Tools.

The data obtained by looking at the frequency of the word in corpus of Warta Feminist in 2015-2019. Then, discourse analysis was carried out based at the list of concordance. The steps of analysis based on the list of concordance (Baker, 2006): (1) Identify the concordance line by looking at the words and phrases that occur on the left and right sides of the word *perempuan*; (2) Clean the concordance by removing repetitions or other lines which are not relevant; (3) when no more patterns can be found, carry out a close analysis of the remaining concordance line.

## **FINDING AND DISCUSSION**

### **A. Corpus Frequency of Warta Feminis in 2015-2019**

Table 1. Corpus Frequency of *Warta Feminis* in 2015-2019

No	Corpus	2015		2016		2017		2018		2019	
		Frequency	%	Frequency	%	Frequency	%	Frequency	%	Frequency	%
1	Perempuan	625	2,01	748	1,93	930	2,26	1.243	2,39	765	2,55
2	Anak	101	0,32	324	0,84	88	0,21	179	0,34	150	0,50
3	Kekerasan	68	0,22	152	0,39	136	0,33	235	0,45	148	0,49
4	Hak	57	0,18	76	0,20	144	0,35	184	0,35	93	0,31
5	Gender	137	0,44	86	0,22	109	0,26	111	0,21	93	0,31

In 2015, the word *perempuan* was used as much as 2.01% and the word gender as much as 0.44% which shows the use of the word is widely used this year. There are two

factors that may influence these two words. First, the main vision of Warta Feminis is to convey its aspirations regarding gender inequality that still occurs at various levels of society. Second, Warta Feminis was the new program by YJP in 2015. Based on the news that was published in that early year. Warta feminis focus on introducing Warta Feminis as a feminist digital media. This due to the warta feminis's vision to bring news about gender inequality to the public.

The word frequency of *perempuan* was 1.93% and the word of *anak* were 0.84%. This year, Warta Feminis has opinion on child marriage and sexual violence against children and women. Judging from YJP's activities this year which held International Women's Day by carrying out a discussion with the theme #Akhiripernikahan*anak*. This discussion is important to be held by YJP because the issue of child marriage is an unfinished issue and it is correlated with the high Maternal Mortality Rate (MMR) and Infant Mortality Rate (IMR) (Pratiwi, 2016). Not much different from 2016, the frequency in 2019 also shows the use of word *perempuan* and word *anak* are increasing. This is interesting to discuss. The frequency of the word *perempuan* used as much as 2.55% and word *anak* -as much as 0.50%. The use of this word if seen from the news published by Warta Feminis discusses a lot related to the *Undang-Undang (UU) Perkawinan* and *RUU Penghapusan Kekerasan Seksual* which is very related to women and children. The various activities held by YJP this year are inseparable from these two topics. The activities held by YJP discuss the system in Indonesia which is lacking in protecting women and children.

The use of the word *perempuan* in 2017 was 2.26% and the word *hak* was 0.35%. This year, YJP is active in studies and discussions. This discussion discusses the rights of *Pekerja Rumah Tangga (PRT)* related to *RUU Perlindungan PRT* which has not been ratified (Gina, 2017). The unfulfilled rights of domestic workers have caused many employers of domestic workers to act arbitrarily. Such as erratic working hours, unclear time of leave, and various acts of violence that are often experienced by domestic workers. Just like domestic workers, many women migrant workers are promised a decent life if they want to work abroad, but these women migrant workers turn out to be victims of physical, sexual, and criminalization.

Fisherwomen also feel that the fulfillment of women's rights has not been adequate. Culturally, Indonesia has long claimed to have a maritime culture, but culturally Indonesian society often labels fishermen as men's work (Pratiwi, 2017). This is because of the social and cultural aspects that regard women as housewives and men as breadwinners. Women are generally considered only as fishermen's wives, or involved in fishing activities as part of their household duties, without being paid. The absence of recognition of women as one of the professions in the fisheries sector creates a gap for women in participating and accessing economic opportunities. In other words, women fishermen experience marginalization.

In 2018, the word *kekerasan* and *perempuan* were increasingly used. To explain the popularity of the use of the word *kekerasan* in Warta Feminis, can be seen from the previous three years that the word *kekerasan* has not yet taken the second position in the list of frequency of corpus *Warta Feminis*. The frequency of word *perempuan* is 2.39% and *kekerasan* is 0.45%. The news topic that is widely published by Warta Feminist is violence against women, which is often occur even since they were still in a relationship. The annual

report of the Komisi Nasional Hak Asasi Manusia (Komnas HAM) for women informed that violence against women in dating relationships took the third position after violence against wives and children throughout 2017.

## B. Analysis of Women's Discourse Based on Corpus of Warta Feminis in 2015-2019

In this research, discourse analysis was carried out by looking at the list of concordance of each word, which are *perempuan*, *anak*, *kekerasan*, *hak*, and *gender*.

1. Discourse on Violence Against Women “99% *kekerasan terhadap perempuan dilakukan oleh laki-laki*” is one of the concordance lines found in the data concordance of *perempuan*. The full data can be seen in the table below.

Table 2. Data Concordance of *Perempuan* and Discourse on Violence

1	Itu artinya setiap hari ada 20	<b>Perempuan</b>	Indonesia menjadi korban
2	Seksual semakin sadis dan anak-anak	<b>perempuan</b>	kita menjadi korban.
3	Kekerasan seksual yang dialami	<b>perempuan</b>	khususnya lansia
4	Tindak kekerasan terhadap	<b>perempuan</b>	adat.
5	Bahwa 99% pelaku kekerasan terhadap	<b>perempuan</b>	adalah laki-laki.

Collocations or words around the key word or node for *perempuan* that display elements of violence include *korban*, *seksualitas*, *orang tua*, *kekerasan*, *adat*, and *laki-laki*. Based on this collocation, women are never free from cases of violence and violence can happen to anyone.

One of the violence against girls is the case of Yuyun, a 14-year-old girl who was found raped by 12 youths in 2016 (Pratiwi, 2016). Other cases of sexual violence also occur in an elderly woman. The violence that occurs in the elderly woman also breaks the stigma that victims of sexual violence only occur to young women and sexual violence occurs because of someone's behavior or clothes. This incident can not be separated from the social construction that forms a stigma of women, one of that is because of their reproductive function (Runi 2018). The reproductive function that is attached to women makes them sexual objects. As with that, women often become victims, especially of sexual violence.

Sexual harassment and violence are both the same crimes. Harassment is a part of sexual violence, such as rape, sexual slavery, and sexual exploitation. In addition to physical violence, women are also often subjected to verbal and psychological violence (Latjuba, 2008). Men who place women as sexual objects have the view that women are deserved like that because of the behavior and clothes worn by women. In fact, every person, both men, and women have the right and authority over their own body that has no right to be harassed. The perspective of men who place women as sexual objects is usually still widely owned by indigenous peoples. From a gender perspective, traditions that are carried out continuously in indigenous peoples intimidating to women need to be reviewed. For example, customary law resolves rape cases by marrying the victim to the rapist.

Victims of violence are not only experienced women, but men can also become victims of violence. Based on the data from a list of concordance, many men are perpetrators of violence against women victims. By this phenomenon, YJP held an activity with the *theme*

*Feminisme Laki-Laki* in 2017 (Ismail, 2017). The activity contains covers education to the society that the role of men is important in efforts to eliminate violence against women. The role of men is important because most of the perpetrators of violence are men. Thus, it is natural for men to be able to understand, to have, and be responsible for better knowledge of attitudes, and behavior, and become role models for boys.

## 2. Discourse of Early Marriage on Girls

The practice of early marriage in children has many bad effects. One of them is out of school. The statement can be seen from one of the concordance lines of word *Anak* in the table below.

Table 3. Concordance Data of *Anak* and Discourse of Early Marriage

1	Terjadiya perkawinan paksa dimana	<b>anak-anak</b>	dikawinkan tanpa dimintai persetujuan
2	Menjadi alasan untuk menikahkan	<b>anak</b>	sebagai jalan keluar
3	Banyak pelaku pernikahan	<b>anak</b>	yang putus sekolah
4	#Akhripernikahananak. Isu pernikahan	<b>anak</b>	menjadi sangat penting
5	Untuk mengubah tradisi pernikahan	<b>anak</b>	yang terjadi di daerah-daerah

Collocations or words around the key word or node for *anak* that show marriage practices that occur in girls, include *perkawinan paksa*, *jalan keluar*, *putus sekolah*, *isu penting*, and *tradisi*. Based on the collocation, girls have always been part of the practice of underage marriage.

The practice of underage marriage is mostly done based on the opinion of the parents without considering the opinion of the child. Many parents think that their choice is much better than the choice of their own children. The assumption that children must obey their parents, including in choosing a partner and getting married, makes girls have no right to choose their own mate. Therefore, it is important to reorganize the policy related to the minimum age for marriage, and educate the public, especially in village, to be aware of the negative impacts of child marriage.

Zumrotin K. Soesilo as Chair of the Women's Health Foundation (Yayasan Kesehatan *Perempuan*), said that underage marriage causes poverty, lags behind in education and threatening women's reproductive health (Pratiwi, 2016). Child marriage is considered to be disaster because the impact of this practice is very dangerous for girls. Child marriage is not only a form of violence against children, but also it as a practice that violates the basic rights of children. The basic rights referred to get primary education until senior high school for 12 years. The practice of underage married results that many girls do not continue their education after marriage and they will not have the opportunity to develop their potential, interests, talents, and abilities. Child marriage has an impact on losing their future, especially getting higher education. The girls after married feel that they no longer need to go to school because they are already burdened with domestic work. When a child does not have a proper education, it will be difficult to find a job so they become unemployed. Then, it becomes a new chain of poverty and keeping it on.

One of the factors that cause the practice of child marriage to occur is the economic condition of the community. This is one of the reasons for parents to marry off their daughters at a young age. Most parents still think that marrying off their daughters can solve a problem. However, the practice of underage marriage in girls is vulnerable to becoming victims of domestic violence. This may happen because of the dominance of the older partner. It is possible that the younger partner in this case the girl does not dare to fight. She accepts the violence because she is considered unable to understand and fulfill their duties as a wife.

The tradition of child marriage occurs in many areas. Based on Central Statistics Agency (Badan Pusat Statistik/ BPS) data, West Sulawesi is an area that has the highest number of underage marriages. By this phenomenon, YJP stated that the issue of child marriage must be fixed soon. One of the examples is the revision of the Marriage Law. The practice of child marriage is considered to be the shortcut to the practice of child violence. This is can be seen by the many negative impacts that girls receive from underage marriages. As explained earlier, girls drop out of education, health impacts, and psychological impacts are the things that occur because of immature mental preparation of the girls to carry out married life. If girl marriage and tradition continue, it will have an impact on the development of the nation because girls are the same as boys who have the same potential and ability to take the role as the next generation of nation. Therefore, the tradition of underage marriage is an issue that cannot be separated from the attention of women activists like YJP.

### 3. Discourse of Public Policy Based on Gender

Public policies by the government are still not based on gender because the gender perspective is still lacking even among politicians as in the concordance row of gender data in table below.

Table 4. Concordance Data Gender and Discourse of Public Policy Based on Gender

1	Bahwa minimnya perspektif	<b>gender</b>	di kalangan politisi
2	Masyarakat pun belum sensitif	<b>gender</b>	termasuk kebijakan-kebijakan
3	Minimnya kepekaan atau sensitivitas	<b>gender</b>	para pendamping hukum
4	Dengan absennya sensitivitas	<b>gender</b>	pada para aparat penegak

Collocations or words around keywords or nodes for word of *gender* show public policies that are not yet based on gender, including *minimnya perspektif gender*, *belum sensitif*, *minimnya kepekaan*, and *absennya sensitivitas*. The discourse from data concordance of *gender* is a public policy that is not yet based on gender.

In realizing women's rights to be equal to men, of course, it begins with public policies that must be based on rights and gender. Every public policy must also look at the impact not only on men but also on women. It is the government's obligation to take steps and policies in carrying out its obligations to respect, protect, and fulfill human rights (Dhewy, 2017). The patriarchal culture is very much embedded in our culture. People do not really care about public policies that can have a negative impact on women. This can be seen in UU Perkawinan that the minimum age for child marriage is 16 years old. This government policy

indirectly legalizes child marriage which causes many bad effects from physical to sexual violence.

Therefore, it is necessary for the role of women's activists and organizations to urge the government for formulating fair policies. Public policy that are based on gender will make it easier for women to get the same access and rights as men in the public (Riyadi, 2015).

#### 4. Discourse of Fulfillment Women's Rights

Public policy that is not based on gender have resulted unfulfilled rights of women, especially professions that are still dominated by men. For example, the concordance row of data gender which shows the unfulfillment of women's rights in table below:

Table 5. Concordance Data *Hak* and Discourse of Fulfillment Women's Rights

1	Dalam mendapatkan akses dan	<b>hak</b>	yang sama dengan laki-laki
2	Sehingga perempuan harus diberikan	<b>hak</b>	politik
3	Kesejahteraan dan pemenuhan	<b>hak-hak</b>	perempuan nelayan
4	Pengakuan secara eksplisit terhadap	<b>hak-hak</b>	perempuan adat
5	Kesejahteraan dan pemenuhan	<b>hak</b>	kesehatan perempuan diabaikan

Collocations or words around keywords or nodes for word of *hak* show *akses yang sama, hak politik, hak perempuan nelayan, hak perempuan adat, and hak kesehatan*. The discourse from the data concordance of *hak* is the unfulfillment of women's rights.

Discussions on women's rights, of course, include discussing human rights (HAM). Human rights apply universally. Everyone has the right to the protection of human rights and freedom, the fulfillment of every human right must also be equal for everyone, and free from discrimination. One of the basic rights of women is the right to reproductive health. The rights of reproductive health protection is a guarantee for the protection of future generations that is prioritized by law (Kartono, 2006). Violations of women's reproductive rights can be seen from cases of sexual violence against women (Naimah, 2015). Women have the right to have or not to have sexual relations, both physically and mentally.

Fulfillment of women's rights is not only protected in terms of health, but also women need to be given equal rights with men in various roles, especially in the public or in the world of politics. The representation of women in parliamentary positions is one way that women can be equal to men in the political field. This effort is carried out for a fair democratic system and giving women a role in politics, so that the formation of policies pays more attention to gender (Pratiwi, 2017). The fulfillment of women's rights in politics has gradually changed for the better, with the availability of a 30% quota for women legislators in the DPR. The representation of women in the world of politics makes women's hopes for public policy based on gender.

As we know, indigenous women often experience violence due to the unprotected collective rights of indigenous women, which have not been regulated by UU Masyarakat Adat. The collective rights of indigenous women here include access to use, management, care, development, exchange, and sustainability between generations (Luithui, S. & Tugendhat, H. 2013). The collective rights of indigenous women have not been written



clearly in UU Masyarakat Adat. The government needs to revise the law so that indigenous women can be protected. The unprotected collective rights of indigenous women lead to discrimination and violence experienced by indigenous women. One of the cases that most often occurs in indigenous peoples is land grabbing, evictions, criminalization, losing of life sources, discrimination, and violence against indigenous peoples, especially women. RUU Masyarakat Adat is the only way to protect the collective rights of indigenous women such as lake management, weaving dyeing, and various other collective knowledge that has not yet received recognition and guarantees for indigenous women in the lives of indigenous peoples. The fulfillment of the collective rights of indigenous women has not received much attention from the community. This is also occurred by most women who work as fishermen. The condition of women fishermen who are still not under the government's attention has been widely discussed in various reports from Warta Feminis.

UU has been written to protect fishermen regardless of gender identity (Ismail, 2018). In practice, the term fisherman only applies to male fishermen. This is due to a patriarchal culture that views women as housewife housewives and men as breadwinners. Women are generally only seen as fishermen's wife's or involved in fishing activities as part of household tasks. Women fishermen are not just fishermen's wife, but fishermen who work directly from the sea and play an important role both in the domestic and public areas. The combination of these cultural views has resulted in the unfulfillment of women's rights and protection as fishermen. The absence of recognition of women fishermen as one of the players in the fisheries sector creates a gap for women in terms of fulfilling their rights as fishermen, such as insurance, fisherman facilities, and infrastructure. The fulfillment rights of women fishermen needs need to be considered again so that there is no discrimination against women fishermen and their rights as citizens are protected.

## **CONCLUSION**

This research discusses the frequency of corpus-based discourse analysis to *Warta Feminis* in 2015-2019. The frequency indicates that the word '*perempuan*' was the most used word for five years. In 2015, the news mostly discussed are *perempuan* and gender. Then *pernikahan dini* and *anak perempuan* is the news mostly discussed in 2016 and 2019. Furthermore, the news discussed a lot in 2017 and 2018 respectively about women and violence; and women and rights.

By the list of women's concordance analysis, four discourses were found, which are violence against women, the practice of early marriage for girls, gender-based public policies, and the fulfillment of women's rights. The problems of women reported by *Warta Feminis* show that women are still considered weak by some people. Therefore, Feminist News is one of the consistent media to report women's problems as a form of aspiration or criticism and suggestions.

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