



## KARTINI FROM ALOR: EMERGING THE DISCOURSE OF TEACHER'S PROFESSIONAL IDENTITY IN *KICK ANDY* AND *KUMPARAN*

***Raisa Rakhmania***

Doctoral Degree of Psychology, Faculty of Psychology, Atma Jaya Catholic University of Indonesia

***Rustono Farady Marta\****

Communication Science Department, Faculty of Social Science and Political Science, Universitas Satya Negara Indonesia

***Hana Panggabean***

Doctoral Degree of Psychology, Faculty of Psychology, Atma Jaya Catholic University of Indonesia

***Changsong Wang***

Department of Journalism and Advertising, Xiamen University Malaysia

---

### Abstract

---

#### Keywords:

media  
representation;  
talk show; teacher  
professional  
development;  
Youtube

---

*Education is commonly perceived as the process of having systematic instruction from educators for better living quality, and sometimes, it means higher lifetime earnings. Teachers play an important role in educating the next generation. The Indonesian talk show "Kick Andy" and the news portal "Kumparan" released on Youtube, show a message on education. These programs narrate the story of an early-childhood-education teacher from a remote area in Nusa Tenggara Timur. Both programs illustrate a woman's struggle to obtain an education opportunity and provide access to education among the children in her village. The data was collected with an interview*

---

---

*method. Data were available on television and online media platform. This study employs a framework by Sara Mills's critical discourse in a combination of the teacher's professional development theory to rectify how mass media portrays a female teacher who lives in a marginal area. Based on the collected data in Ibusm State, on the one hand, this study finds that the media still depicts women as submissive and oppressed figures who should serve the family and country. On the other hand, it is found that women are empowered to rise from adversity, which is also reinforced by a strong teacher's professional identity in a teacher's self.*

---

---

**Kata kunci:**

representasi media; bincang-bincang; pengembangan profesional guru; Youtube.

---

---

**Abstrak**

---

Pendidikan umumnya dianggap sebagai proses untuk mendapatkan instruksi sistematis dari guru untuk kualitas hidup yang lebih baik, dan terkadang untuk penghasilan yang lebih tinggi. Guru memiliki peran penting dalam mendidik dan membimbing generasi penerus bangsa. Acara bincang-bincang Indonesia "Kick Andy" dan portal berita "Kumparan" yang dirilis di Youtube menampilkan pesan tentang pendidikan. Kedua program ini menceritakan kisah seorang guru PAUD (Pendidikan Anak Usia Dini) dari daerah terpencil di Nusa Tenggara Timur. Kedua program tersebut menggambarkan perjuangan seorang perempuan untuk memperoleh kesempatan pendidikan dan memberikan akses pendidikan kepada anak-anak di desanya. Pengumpulan data dilakukan dengan metode observasi. Studi ini menggunakan kerangka wacana kritis Sara Mills dalam kombinasi teori pengembangan profesional guru untuk meluruskan bagaimana media massa menggambarkan seorang guru perempuan yang tinggal di daerah marginal. Berdasarkan data mengenai konsep Ibusme, di satu sisi, penelitian ini menemukan bahwa media masih menggambarkan perempuan sebagai sosok yang penurut dan tertindas yang memiliki kewajiban untuk mengabdikan pada keluarga dan negara. Di sisi lain, ditemukan pula bahwa perempuan mampu untuk bangkit dari keterpurukan, dengan diperkuat oleh identitas profesional dalam diri seorang guru.

---

**How to cite this (APA 7th Edition):**

Rakhmania, R., Marta, R. F., Panggabean, H., & Wang, C. (2023). Kartini From Alor: Emerging The Discourse Of Teacher's Professional Identity In *Kick Andy And Kumparan*, *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 8(1), 105–140, <https://doi.org/10.22515/albalagh.v8i1.6438>

## **INTRODUCTION**

As a distributor of information, mass media has the power to influence opinions circulating in society (Yu et al., 2017). Mass media innovation continues to grow, and besides television, the internet is an alternative media that the public can choose. With the development of the internet as an online medium, information can be conveyed without time and place limits (Marta et al., 2019; Musmuallim et al., 2021; Pristiawati et al., 2023). Thanks to technological advancement, watching television can be altered to those online media platforms such as Youtube, and these online media, therefore, becomes the new form of video-content consumption by internet users (Ryoo et al., 2021).

Television and internet media have an important influence in presenting a representation of a person, group, or organization (Prihatini, 2020). The media are increasingly becoming places of the struggle for control, oversight, and monetization and sites of struggle for meaning, representation, and participation (Mann, 2014). One form of the program is a talk show or public discussion, a dialogue between the host and several guest stars (Indartoyo et al., 2018). In addition, narrating life stories shown through documentary videos provides the audience with information, meaning, and messages (Harry et al., 2021).

This study examines how the mass media delivers an inspirational story about a teacher who represents a marginal group in the society of Indonesia. Specifically, it is about women from the lower middle class who live in remote areas in the country. Inspirational stories are narratives with

inspiring, meaningful, and eudaimonic content that can inspire readers to engage in prosocial behavior (Moore et al., 2021). Inspirational stories cause emotions in the form of admiration and a sense of social awe (Ji et al., 2019).

Two videos that show the story of an early childhood education teacher from Alor as data in this study are *Kick Andy Show* and *Kumparan* Video. The television show – *Kick Andy* – is a talk show that has been broadcast by the private Metro TV station since 2006. *Kick Andy* presents its slogan: an inspiring and educative talk show (*Kick Andy*, n.d.). It showcases the real figures who have contributed to the community. The figure of an early childhood teacher named Nopriana Lakamani (NL) was presented as one of the guests in the episode titled “*Inner Happiness*” aired on January 23, 2022. This episode presents three figures who have their own professions to serve the community (Metrotvnews, 2022).

*Kumparan* is an online media that presents news content briefly and concisely, highlighting phenomena currently happening in society (Abdullah, 2019). *Kumparan* expands its information by being presented on Instagram, the website for *Kumparan*, and its Youtube channel. The story of an early childhood teacher, which is the same as *Kick Andy*, was broadcasted on *Kumparan*’s official Youtube channel with the title “Love Story From Alor” (*Kumparan*, 2020), and on a website with the news title “Video: The Joy of Students in Alor in Limitations” (*KumparanNews*, 2020).

The quality of education, including teachers in remote areas, has become the government’s concern (Harjanto et al., 2018). Inadequate teacher facilities and competencies are an issue in education in remote areas (Juharyanto et al., 2023). The early childhood teachers in *Kick Andy* and *Kumparan* come from Fuimelang Village, Alor, East Nusa Tenggara, representing education in remote areas.

Alor is an island in East Nusa Tenggara. On the island is Fuimelang Village, a hamlet located in Alor Regency and located at the eastern end

of the northern part of the capital of East Nusa Tenggara (Muawanah et al., 2020). Alor Regency has the potential for marine tourism to support its people's economy (Khan et al., 2020; Muawanah et al., 2020). In anthropological studies, Alor Island is known to be the research site for Cora Dubois, an anthropologist who studies anthropological psychology. In 1937-1939, Dubois came to Alor and conducted ethnographic research related to the culture and upbringing of the Alor people (Syemour, 2013; Wellfelt, 2009).

The story of an inspiring early childhood teacher is adapted to reveal the struggle for a proper chance at education and to provide awareness of the limited access to education in marginal areas in Indonesia. The figure of an early childhood teacher from Alor emphasizes to parents in his village the importance of Early Childhood Education for the nation's generation. Early childhood education programs have long-term benefits for children. Early intervention in the body, emotions, and mind is needed to optimize children's growth and development (Shafiq et al., 2018). The long-term benefits of early childhood education include cognitive intelligence, social skills, and emotional children that can develop optimally as adults (Bakken et al., 2017; García et al., 2020).

Kartini from Alor should be placed on the early childhood educator who is the subject of this study. Kartini is a female national icon whose birth is celebrated annually by the people of Indonesia. tional equality and elevates their statusThe statue of an Indonesian woman who symbolizes women's struggle for educa (Muthoifin et al., 2017). Therefore, Kartini deserves to be named a national hero because she has changed the mindset of society toward women, especially in terms of education (Abdul, 2020). Similar to Kartini, the artifacts in this study symbolize women who fight for an education. Gender equality and the quality of education are targets in the Sustainable Development Goals (SDGs) set by the United Nations (Allen et al., 2018), therefore this research is expected to contribute to both.

Mills' critical discourse analysis and the development of teacher professionalism from Kelchtermans are used to see the identity of the object of this research as a woman and a teacher. Representation in the media is how a person, group, or idea is presented in a particular form (Grau & Zotos, 2016; Slakoff, 2020). In examining the text, Mills emphasizes representation as an important part of his analysis.

Mills' critical discourse analysis differs from other critical discourse analyses. Mills' uniqueness lies in her focus on representing a person in the media who can influence public views and opinions (Mills, 2004). The Mills method responds to how women are portrayed in the media. Women in the media are generally described in three types. First, women are depicted as inferior (Papsdorf, 2015).

In Indonesian television media, women are often depicted as less dominant, passive, dependent on men, and as sex symbols (Hartono et al., 2021; Murtiningsih et al., 2017). The second is women who are described as independent, have good competence, but obey the rules and norms (Rosette et al., 2018), and lastly, women are described as independent and free, not bound by certain rules (Rosette et al., 2016; Sewell, 2013). In the religious context, some media picture gender bias covered by Islamic values based on the interpretation of the construction of religious ideology (Rifai, 2021).

Media, including news reports, often make representations that tend to stereotype women (Fitri & Nurrahmi, 2021; Malik & Hameed-ur-Rahman, 2021). Three common stereotypes that are carried out on women are physical stereotypes that portray young and beautiful women (Galdi et al., 2014; Poerwandari et al., 2014; Prieler, 2016), women as victims of violence and crime (Bosch, 2019), and women as passive and submissive figures (Ali & Batool, 2015; Bosch, 2019; Collins, 2011), dependent and weak (Ali & Batool, 2015; Grau & Zotos, 2016).

Mills' conceptual framework in critical discourse analysis consists of two parts. The first part is the mapping of subjects and objects in discourse. Positions as subjects and objects in discourse have certain perceptual and ideological contents that can override women's identities (Mills, 2004). Someone who is in the subject position is present as an interpreter of events, while in the object position is someone who is interpreted. In the second part, Mills maps the positions of writers and readers, Mills argues that the role of readers has a significant impact on the author's decision to portray the image of women in the media (Ghofur, 2016; Putri & Nurhajati, 2020; Triana et al., 2021). Therefore, the reader's position is not only as the recipient of the message, but also determines the content of the message to be raised. Mills tries to correlate between text, writer, and reader (Nasiha & Yunaldi, 2019; Ningsih, 2018).

Identity is a multidisciplinary concept that philosophers, sociologists, and developmental psychologists, among others, have studied (Canrinus et al., 2011). Identity has two dimensions: individual and collective (Cardoso et al., 2014; Timoštšuk & Ugaste, 2012). The individual dimension refers to the position of the self and social internalization within the self-structure, whereas the collective dimension refers to a person's social identity within a group. Professional identity is one's sense of self in relation to work situations (Beijaard et al., 2013; Canrinus et al., 2012).

Pillen et al., (2013) revealed that teachers' professional identity is dynamic and developing, influenced by personal identity, learning and previous experiences. According to Kelchtermans (2009), the development of teacher professionalism in forming a professional identity is built through the professional framework of self and subjective educational theory. Kelchtermans (2009) divides five components into the professional self, namely self-image, self-esteem, job motivation, task perception, and future perspective. Meanwhile, the subjective educational theory is a personal system of knowledge and beliefs built during work as a teacher.

The main problem of this research is the figure of a woman, and an early childhood teacher presented in a discourse. As previously explained, the media displays stereotypes and representations of women, including being inferior (Papsdorf, 2015), dependent, and weak (Ali & Batool, 2015; Grau & Zotos, 2016). Moreover, the professional identity of teachers is generally associated with the professionalism of teachers in teaching, which is supported by adequate systems and facilities, such as research conducted by the identity of civil servant teachers who have received prior knowledge and training (Liou et al., 2017; Paulick et al., 2016). Is it feasible to review the professional identity of a teacher from a marginalized area? Then, what is the purpose and message that the media wishes to convey by showing the public the tale of an early childhood teacher from a disadvantaged class?

This study aims to critically examine the representation of a woman teacher shown in *Kick Andy* and *Kumparan* with the critical discourse analytical framework of Mills' feminist perspective. Mills' critical discourse method considers the position of the people involved in the text, namely the position of the subject and object of the story, the position of the reader or audience, and the position of the writer or producer (Putri & Nurhajati, 2020; Sukaesih & Brida, 2017).

## **METHODS**

This study uses a critical paradigm to combine Mills' critical discourse method which is associated with the theory of teacher professional development. Fairclough (2013) mentions that critical discourse analysis focuses on social problems that arise as a result of power relations and inequality. Meanwhile, Mills emphasizes critical discourse on the positions involved in a text, whether the subject and object or actor shown in the text has the freedom to present herself or is arranged in such a way by the author. Mills also emphasizes critical discourse analysis on how to place women in a text (Ariani & Rachmadani, 2020).



Text analysis in this research is media in the form of video. There are not many media that feature teachers from remote area, *Kick Andy* and *Kumparan* are two media that feature the same educational figure, namely NL. The writer in *Kick Andy* is the host, Andy F. Noya, while in *Kumparan*, the writer is the producer of *Kumparan*. So in the next section, the researcher will write the author as a producer. The reader in this context is the viewer who watched the two videos. This study analyzes television shows *Kick Andy* and *Kumparan* as text analysis. Both are available on the YouTube channel. *Kick Andy*'s episode of "Inner Happiness" was uploaded by the Metrotvnews channel on January 24, 2022, with the duration of the NL interview segment for 18 minutes 37 seconds (Metrotvnews, 2022). While, the *Kumparan* video was uploaded by the *Kumparan* Youtube channel with the title "Love Story From Alor" with a duration of 4 minutes and 30 seconds (*Kumparan*, 2020; *KumparanNews*, 2020).

Selecting the scene and narration from *Kick Andy* and *Kumparan* is the data processing technique. Then, the scenes and narrations were analyzed using Mills' method of critical discourse to determine the identities of women and the theory of teacher professional development to determine the identities of the teachers depicted in the two videos. This investigation adopted the conceptual framework of Mills' (2004) critical discourse, which was adopted in this research.

Table 1.

Mills’ Instrument Of Feminist Discourse

Level	Focus	<i>Kick Andy</i>	<i>Kumparan</i>
Subject-Object Position	How is an event seen?	As an inspiring story	As an inspiring story
	From whose point of view an event is viewed?	Subject and Object.	Subject and Object.
	Who is the Subject?	Andy F. Noya.	<i>Kumparan</i> Producer.
	Who is the Object?	An early childhood teacher (NL).	An early childhood teacher (NL).
	Does the guest star in the text have the opportunity to present herself and her ideas? Or is it shown or narrated by someone else?	The object has the opportunity to speak by answering questions from the host.	The object is the only one who speaks, but the producer writes additional narration in the video.
	How is the position of the reader shown in this text?	Readers are outsiders.	Readers are outsiders.
	How does the reader position himself in the text he is reading?	People who are able to take lessons from the life experiences of the guest star.	People who are able to take lessons from the life experiences of the main actor.
	In which group does the reader position himself?	People who are interested in humanitarian issues.	People who are interested in humanitarian issues.

The analysis is conducted by analyzing both the subject and object narratives as well as the video footage. The content of *Kick Andy* can be divided into three parts: the first is a description of Fuimelang Village, the second is NL’s struggle to attend college, and the third is NL’s tale as an early childhood educator. The substance of *Kumparan* can be divided into two sections: the description of Fuimelang Village and the narrative of NL and Zaitun Preschool. All of these two programmes’ contents are included for discussion.

Table 2.  
 Video Segmentation

Video	Segment	Duration	Content
<i>Kick Andy</i>	1	Minutes 00.00-04.46	NL and Fuimelang Village portrait.
	2	Minutes 04.47-11.38	NL struggle for college.
	3	Minutes 11.39-18.37	NL's story as an early childhood teacher.
<i>Kumparan</i>	1	Minutes 00.00-02.20	Fuimelang Village overview.
	2	Minutes 02.20-04.30	NL and Zaitun Pre-school story.

## RESULTS AND DISCUSSION

NL was interviewed in *Kick Andy* as an inspirational figure. Born and raised as a woman living in remote villages with economic limitations, NL struggles to go to college by working as a housemaid to earn her living. After successfully graduating from college, she faced the situation of caring for her father and returning to Alor. After his father died, NL felt called to be a teacher (Lian et al., 2021) for kids in her village without a preschool system. Armed with teaching experience while in Jakarta, NL established a school called PAUD Zaitun, which is also called Zaitun Preschool. NL's struggles continued when she became a teacher. With the economic limitations of the residents in her village, at the beginning of the establishment of the school, she did not have any wages (Wicaksono, 2018). In addition, NL has to work odd jobs by selling betel and candlenuts to the market to supplement school operational costs and her daily life. The focus of NL's life experience in *Kick Andy* is divided into two things, namely her identity as a woman and as a teacher (Ruan & Zheng, 2019). During the interview, the host explored NL's identification as a woman from a small town who was attempting to earn a bachelor's degree. Next, NL was asked to describe the dynamics of her life as a teacher who

teaches amidst economic constraints, inadequate educational facilities, and inadequate infrastructure.

NL profile also goes live in *Kumparan* on January 30, 2020 (*Kumparan*, 2020). The video focuses on describing NL's identity as an early childhood teacher. Her motivation to teach and her efforts to educate the public on the importance of early childhood education became the main focus of the 4-minute, 30-second video.




The subject plays a crucial role in describing the general circumstance the object encounters. Andy F. Noya, as the subject in *Kick Andy*, directs the conversation so that the object recounts the story as he anticipates. In *Kumparan*, the object is accompanied by an introduction written by the producer to describe her career as an early childhood educator. In *Kumparan*, NL is also positioned as an object to illustrate the author's struggles to obtain an undergraduate degree and her service as a teacher. *Kumparan* positions NL as an object, but only emphasizes her role as a teacher (Kelchtermans, 2009).

The narrative and atmosphere description play a significant role in conveying the message taken from both *Kick Andy* and *Kumparan*. The environment in which NL lives, which is characterized as poor and underdeveloped, the representation of women who struggle in the face of limitations, and NL's dedication and identity as an early childhood educator stand out in these two shows.

### **Portrait Of Marginal People In Fuimelang Village Alor**

In social, economic, and political terms, marginalization is characterized as an imbalance. In general, marginalized individuals have restricted access to the rights that should be obtained as citizens (Pelc, 2017). This section discusses the portrait of the community in Fuimelang Village which is classified as a marginal class, due to the lack of economic and education access.

Table 3.  
Mills’ Critical Discourse Analysis In Portraits Of Marginalized  
Communities In Fuimelang Village

Position	<i>Kick Andy</i>	<i>Kumparan</i>
Subject-Object Position	<b>Subject in <i>Kick Andy</i>:</b> The Host (Male).	<b>Subject in <i>Kumparan</i>:</b> Producer (Unknown).
	<b>Objects in <i>Kick Andy</i>:</b> NL (Female).	<b>Objek in <i>Kumparan</i>:</b> NL (Female).
	 <i>Kick Andy</i> minutes 03.06-03.10	 <i>Kumparan</i> minutes 00.40-00.46
Writer-Reader Position	<b>The writer in <i>Kick Andy</i>:</b> Video Host shows the simple daily activities of Object at home and school in video footage.	<b>The writer in <i>Kumparan</i>:</b> Producer gives an impression of daily activities in the village of Fuimelang which is described as a poor and simple village.
	 <i>Kick Andy</i> minutes 12.29	 <i>Kumparan</i> minutes 01.17
<b>The readers in <i>Kick Andy</i>:</b> The audience is positioned as outsiders who do not know the condition of the people in Object Village, so they are touched when they see the state of the location.		<b>The readers in <i>Kumparan</i>:</b> The audience is positioned as outsiders who do not know the condition of the people in Object Village, so they are touched when they see the state of the location.

Both *Kick Andy* and *Kumparan* show Fuimelang Village in Alor Regency as a humble village. The figure (see Table 3) shows NL's daily activities including cooking at her simple kitchen, and teaching in a plain classroom. All of these images are literally far from modernity. The realistic footages inform the portrait of Fuimelang Village as an area that is left behind in terms of economy and facilities (Nasir et al., 2021), is described as it is by the producer.

The narrative in *Kick Andy* tells the story of NL's struggles teaching at PAUD Zaitun, which has limitations.

Narator: "With her volunteer friends, Novi sincerely and passionately teaches the students. Novi often harvests betel and candlenuts from the garden, which she sells to the city as additional income for student needs." (Minutes 03.49 – 04.07)

NL also said that the challenge she faced as a teacher at this time was the lack of facilities and infrastructure for the purpose of teaching. However, educating for early childhood requires concrete tools and materials in accordance with each age stage of childhood. In addition, accessing proper stationery is also difficult since these are usually only available in the city; there are also certain factors pertaining to far distance and costly transportation constraints all the activities mentioned above (*Kick Andy*, minutes 16.42-17.22).

The host in *Kick Andy*, initiates questions that lead NL to share about her economic limitations. When telling her desire to go to college, NL cried as she could not afford to go to college. The basic economic needs made NL migrate to Jakarta and work as a housemaid to raise money so that she manages her further study (minutes 05.15-07.20). In accordance with Clause 31 Paragraph 1 of the Constitution which stipulates that every citizen has the right to education (Wartoyo, 2016), then citizens also have the right to obtain adequate educational facilities for teaching and learning activities. Although formal education starts at the elementary school level,

early childhood education is regulated in Law No. 20 of 2003 concerning the national education system. According to the law, early childhood education is coaching for children aged 0-6 years to stimulate their growth and development (Wartoyo, 2016).

In *Kick Andy* and *Kumparan*, NL is portrayed as a woman from a marginal community who struggles for an equal education opportunity. The producers of both shows explicitly show the reality of economic limitations in remote areas in Indonesia. Alor is one of the areas designated as 3T, namely *Tertinggal* (Disadvantaged), *Terdepan* (Frontier), dan *Terluar* (Outermost) in Indonesia in 2020-2024 based on seven criteria set by the President of the Republic of Indonesia (Kementerian Sekretariat Negara, 2020). The 3T assessment criteria are inadequate facilities, infrastructure, and human resources.





Moreover, the audio-visual broadcasting techniques in *Kick Andy* and *Kumparan* include employing shooting techniques and selecting background sounds that drive the audience to get lost in the simplicity of the village environment where NL lives (Muawanah et al., 2020). It is intended for the audience to see the origin of the struggle in life experienced by NL and to strengthen this inspiring story.

### **Representation Of A Marginal Class Women Who Struggles For Ideals**

NL, as the object raised in *Kick Andy* and *Kumparan* cannot be separated from her identity as a woman. The media depicts women in several stereotypes, including inferior, passive, and submissive (Ali & Batool, 2015; Collins, 2011; Papsdorf, 2015); in addition, there are also types of women who are described as independent but obedient to norms (Rosette et al., 2018). Stereotypes can impact an individual's image and interpret pieces of information regarding members of a particular social group (Akihary et al., 2024).



Table 4.  
Mills’ Critical Discourse Analysis In Representation Of Marginal Class  
Women Who Struggle For Ideals

Position	<i>Kick Andy</i>	<i>Kumparan</i>
Subject-Object Position	<b>Subject in <i>Kick Andy</i>:</b> The Host (Male).	<b>Subject in <i>Kumparan</i>:</b> Producer (Unknown).
	<b>Objects in <i>Kick Andy</i>:</b> NL (Female).	<b>Objects in <i>Kumparan</i>:</b> NL (Female).
Writer-Reader Position	 <i>Kick Andy</i> minutes 06.50	 <i>Kumparan</i> minutes 01.24
	<b>The writer in <i>Kick Andy</i>:</b> Host of the video shows Object as a less fortunate woman, so she must struggle to achieve her goals.	<b>The writer in <i>Kumparan</i>:</b> Producer does not highlight Object from his personal side as a woman, but rather to his identity as a teacher.
	 <i>Kick Andy</i> minutes 04.00	 <i>Kumparan</i> minutes 00.57
	<b>The readers in <i>Kick Andy</i>:</b> The audience is positioned as a society facing the reality of the struggle of marginal-class women.	<b>The readers in <i>Kumparan</i>:</b> The audience is positioned as outsiders who do not know the reality of teachers in rural marginal areas.

The footage in *Kick Andy* illustrated in the table (see Table 4) clearly narrates NL as a woman from a marginal class. The host asked questions that led NL to tell her life story so she could go to college.



Host (Kick Andy): “So it’s impossible to go to college or continue studying?” (Minutes 06.55 – 06.58 )

NL: “Yes, I have a desire to study, but I don’t have any money. So, I work as a housemaid, collected money, then applied for college.” (Minutes 06.59 – 07.20)

Minutes 06.10-08.23 The object tells that she is a housemaid. After being convinced by her friend that she had to go to college, in the end NL stopped working and went to college with the money she saved from being a housemaid. During college, NL sells snacks, occasionally stays at the lecturer’s house to wash clothes, and gets a salary of 50.000 Indonesian rupiahs.

After graduating from college, NL faced a dilemma again. She was already working as a teacher in Jakarta, but her father came to visit and complained that none of his six children cared for him in his old age, so NL returned to Alor to care for her father. She felt sad because her father was sick and should have been given medicine and treated at a better hospital, but at that time, NL did not have the money, so her father was treated at home (*Kick Andy*, minutes 08.52-10.30).

NL’s identity as a woman from a marginal class is represented by her story of having no money, so she works as a housemaid. The profession comes from the informal sector that sells services to help with domestic work in a family (Ajrin, 2016). Generally, women with minimal education and skills take up the profession, therefore, the image of domestic helpers tends to be inferior, and in some cases, they are mistreated by employers (Allouache, 2021; Chan, 2014). In addition, NL also sells and washes lecturers’ clothes to earn wages. When the host asked whether NL was not shy about selling, she bluntly answered no (*Kick Andy*, minutes 07.43-07.46). In *Kick Andy*’s show, the producer described NL as being in an inferior position. Economic difficulties make NL work as a housemaid. According to Ajrin (2016), Domestic helpers generally come from less productive villages due to geographical conditions.

NL reflects the nurturing and compassionate nature of women. When her father complained that no one was caring for him, NL decided to abandon her career in Jakarta to care for him. NL, a woman, decided to serve in order to care for her father, although the circumstances in her family are not elaborated upon. This relates to the State of Ibuism, in which women are expected to service the family without expecting anything in return (Augustine & Juniarti, 2022). Dharma Wanita, Posyandu Cadres, and Family Welfare Empowerment were established because the Ibuism State has existed for a very long time but was intensified during the New Order era (Jakimow, 2018).

Ibuism is from the word “*Ibu*” which means “mother” in Indonesian language. Ibuism is the concept where women (as a mother) are required to strengthen family harmony but also contribute to the family’s welfare from an economic perspective (Mudafiuddin, 2020). In the state of Ibuism, women must contribute to community empowerment, such as volunteering for community health service posts, in Indonesian Language called Posyandu, or becoming unpaid early childhood education teachers managed by the community (Wicaksono, 2018). NL was not paid at the start of the school (*Kick Andy*, minutes 02.05-02.43). If it is associated with the State of Ibuism, which was heavily socialized 20 years ago, unpaid kindergarten teachers are commonplace because women have an obligation to prosper their children (Wicaksono, 2018).

The host of *Kick Andy* asks questions to investigate NL’s past. From these questions, the answers that emerge show NL’s struggle to achieve education which should be the right of every citizen, but NL is difficult to obtain this, due to economic limitations. In *Kick Andy*, NL as a woman is still depicted as a helpless, inferior, and obedient figure. However, the host framed this image as the beginning of NL’s struggle, which began when she was born into unfortunate circumstances and continued until she graduated. The audience is provided with a moving account of NL’s

struggle, with the intention of evoking in them feelings of pity, admiration, and motivation from her life story.

### ***Kartini From Alor***

Kartini is a female figure who represents women's struggle to achieve freedom in various matters, especially education, which at that time was dominated by Javanese patriarchal culture (Purwaningsih et al., 2020). Kartini's legacy is her ideas regarding equality in education. Currently, Kartini has been proclaimed a national hero based on presidential decree no. 108/1964, and to commemorate Kartini's struggle, her birth date, April 21, is celebrated as Kartini Day (Pratidina & Pasaribu, 2023).

The impact of Kartini's struggle on social and cultural development in the millennial generation in Indonesia is a woman who brings change and inspires (Hapsari et al., 2020). Kartini has become an icon for women who are struggling today (Putra et al., 2022), so the title "Modern Kartini" is informally generally given to women who have achievements in their fields (Toni, 2014). The struggle carried out by Kartini for marginalized people to obtain education was carried out by NL. A glimpse of NL's story illustrates his struggle to provide education for the marginalized in Alor, like Kartini's struggle for educational equality in her era.

NL educated the public on the importance of early childhood education for children's development and became a pioneer in establishing an early childhood school in the village. This section not only discusses critical discourse from Mills' feminist perspective but also uncovers the construction of the professional identity of teachers in NL to understand more deeply NL's dedication to providing educational opportunities for future generations in Fuimelang Village, Alor.

Table 5.  
Mills’ Critical Discourse Analysis Of Teacher Identity

Position	<i>Kick Andy</i>	<i>Kumparan</i>
Subject-Object Position	<b>Subject in <i>Kick Andy</i>:</b> The Host (Male).	<b>Subject in <i>Kumparan</i>:</b> Producer (Unknown).
	<b>Object in <i>Kick Andy</i>:</b> NL (Female).	<b>Object in <i>Kumparan</i>:</b> NL (Female).
	 <i>Kick Andy</i> minutes 17.55	 <i>Kumparan</i> minutes 02.14
Writer-Reader Position	<b>The writer in <i>Kick Andy</i>:</b> Host of the Video describes NL’s dedication and struggles as a teacher with the aim of inspiring audiences.	<b>The writer in <i>Kumparan</i>:</b> Producer describes NL’s dedication and struggle as a teacher with the aim of inspiring the audience.
	 <i>Kick Andy</i> minutes 18.20	 <i>Kumparan</i> minutes 02.25
	<b>Readers in <i>Kick Andy</i>:</b> The audience is positioned as the person who will be inspired by the story that the author picks up.	<b>Readers in <i>Kumparan</i>:</b> The audience is positioned as the person who will be inspired by the story raised by the author.

The host in *Kick Andy* and the producer for *Kumparan* describe NL as an inspiring teacher. This is consistent with the intention of the two

videos, which is to inspire the audience with inspiring tales. The identity of the teacher depicted in NL is bolstered by her narrative as a teacher, which is conveyed by NL herself. In this case, the primary character, NL, has the opportunity to introduce herself and express her feelings regarding the fight for education in her village.

Host (Kick Andy): “What is your hope with this PAUD Zaitun?” (Minutes 17.35 – 17.39)

NL: “I hope the children in PAUD Zaitun become successful people. Hopefully they can be useful for the family and for the nation. I struggled in the past so I want my children more successful than me.” (Minutes 17.41 – 18.10)

The screenshots from *Kumparan* illustrated in the table (see Table 5) are made from the perspective of the writer-reader; they present a text narrative about education awareness in Fuimelang Village. As told by NL in both *Kick Andy* and *Kumparan*, Fuimelang Village did not initially have an early childhood education school. Activities carried out by children are playing and accompanying their parents to the field (*Kick Andy* minutes 12.35-13.10, and *Kumparan* minutes 1.21-1.37). As a result of observing this trend, NL took the initiative to establish a preschool so that children in the village could participate in more productive activities. According to the theory of teacher professional development, it is intriguing to observe NL's commitment as an early childhood educator despite the economic and educational constraints of Fuimelang Village. The construction of teacher professional development in NL can be seen from two things, namely, professional self and subjective educational theory (Kelchtermans, 2009). The first element of the professional self is self-image, which is a descriptive component, the way teachers characterize themselves as teachers, and the views of others who see them as teachers (Mellon, 2022). NL revealed that she wanted to share with the children the knowledge she had, so that they could have a future (*Kick Andy* at 12.35-13.10,

and *Kumparan* Video at 1.21-1.37). Being a teacher is one way to share knowledge. NL views that sharing knowledge and being able to set a good example are the main characteristics as a teacher (Canrinus et al., 2012).

Furthermore, self-esteem refers to the teacher's appreciation of her work performance, which is connected and driven by comparison with others and thus can be defined as the result of a balance of self-image and professional norms. (Anspal et al., 2012). NL believes that with her knowledge and love, she is able to teach children to have a future. This belief was also shared by parents who were successfully educated by NL on the importance of school for early childhood for the future (*Kumparan*, minutes 1.31-1.17). Public confidence in early childhood education in her village has increased, this is evident since 2019 at the beginning of 8 students, now there are 32 students.

Task perception includes the teacher's idea of what constitutes his professional program, her duties, and duties to do a good job (Nevgi & Löfström, 2015). NL told that she had the opportunity to attend a teacher workshop in Jakarta. In training, NL learned that teaching early childhood is not just teaching but must be from the heart (*Kumparan*, minutes 3.12-3.22). She also understands that the learning stages of early childhood (0-6 years) are the pre-operational stages in Jean Piaget's theory of cognitive development (Istiqomah & Maemonah, 2021), where children learn to use symbols and symbols that are around them, children learn through experiences in their daily environment to get to the concrete stage so that tools and props are needed in teaching children (*Kick Andy*, minutes 16.53-17.00). Therefore, NL is looking for extra money by selling betel and candlenut in the market to get extra money for class needs (*Kick Andy*, minutes 14.36-14.53).

Job motivation refers to the motives or impulses that lead individuals to choose teaching as a career, to continue teaching, or to give up on other careers (Confalonieri & Miragoli, 2013). NL explained clearly that

by working as an early childhood teacher, she wanted her students to become successful people, even surpassing herself. NL hopes to provide benefits to the surrounding environment (*Kumparan*, minutes 3.44-3.53). Furthermore, the last element is a future perspective, which expresses the teacher's expectations about her future in the work (Kelchtermans, 2009). NL hopes that facilities and access to educational facilities and infrastructure can be even easier because to buy equipment, she has to go to a city that is quite far away and requires a large amount of money. This is a problem faced by frontier, outermost, and least developed regions, often referred to as 3T (*Tertinggal, Terdepan, dan Terluar*). Alor falls into this category, the local government has not resolved the issue.

Because the teacher's identity is influenced by her personal identity, the teacher's work-related knowledge and beliefs are influenced by her personal knowledge and beliefs from before she became a teacher (Pillen et al., 2013). Prior to becoming a teacher, NL believed in the importance of education for the future, so when she became a teacher, she taught with integrity because she anticipated that what she did would have a positive impact on her students, the village where she resided, and the district of Alor (*Kumparan*, minutes 3.44-3.53). In addition, NL's willingness to care for her father and abandon her job in Jakarta demonstrates that she is a caring individual; this affects her identity as a teacher who educates and cares for young children (Rodriguez et al., 2022).

Professional development as a teacher in NL creates a distinct teacher identity in NL. This is evidenced by the desire to labor and the self-assurance to teach. The producers of these two videos are able to organize the plot so that the audience can see the struggle of NL and Kartini for their respective villages. State of Ibuism, in which women are required to position themselves to serve the family, is also evident in NL's life path.



Teachers' professional identity has been associated with the ability of teachers to teach professionally in the classroom. In the case of NL, which has limited economic and learning facilities, it does not prevent her from becoming a teacher with the dedication and capacity to teach early childhood. *Kick Andy* and *Kumparan* offer inspirational stories behind the misfortune of the marginalized. As expressed by Papsdorf (2015) and Ali & Batool (2015), women still tend to be represented as inferior in the media. Coupled with the concept of ibuism (Wicaksono, 2018), which is still attached to women and early childhood teachers, where women are supposed to serve their families and improve the welfare of their children. The Kick Andy Show and Kumparan successfully presented inspirational stories, and the audience could take lessons from the NL story. However, the representation of women as weak has not disappeared from the picture of the two media.

## **CONCLUSION AND SUGGESTION**

### **Conclusion**

This research has three problems: the image of women as weak and inferior in the media, the professional identity of teachers depicted in NL, and what message Kumparan and Kick Andy want to convey.

The result of this study for the first problem was found that the female object (NL) was narrated as marginal and weak. The description of Fuimelang village and the portraits of NL's daily life reinforce this framing which the State of Ibuism strengthens. Coupled with the identity of the marginalized, women become interesting materials to be presented to the audience with the claim of causing a certain reaction. The second one is about the teacher's professional identity, despite the inadequate environment, the teacher's professional identity emerges from NL's dedication. The Teacher's professional identity in NL can be seen in her professional self which is motivation and self-esteem as a teacher. NL also



has a good understanding of early childhood education development. In the video, she said that she attended a teacher workshop in Jakarta and also knew the learning stages of early childhood (0-6 years) are the pre-operational stages.

The final issue regarding the function of the media is that they have picked up the story of NL. Despite the characterization of the female subject as marginal and weak, *Kumparan* and *Kick Andy* present NL's Story as an inspiring tale that evokes admiration and amazement in the audience. *Kumparan* and *Kick Andy* portray the object as a marginalized individual who can struggle for education. This depiction demonstrates that the identity of a dedicated educator can be discovered in an inadequate environment.

### **Suggestion**

The story of Kartini from Alor is a picture of the reality of social problems that should be of concern to policymakers. Gender equality and the quality of education are the goals of the SGDs, therefore problems related to these topics need to be addressed in order to realize equality for Indonesians in the social, economic, and educational fields.

### **ACKNOWLEDGEMENT AND DISCLOSURE STATEMENT**

The author would like to thank Atma Jaya Catholic University of Indonesia and Universitas Satya Negara Indonesia for the opportunity to carry out this research. In addition, thanks to the Indonesia Heritage Foundation, which is an educational foundation that inspired the author to conduct research on the figure of NL. In carrying out this research, the researcher stated that there was no conflict of interest in interpreting the research topic.

## REFERENCES

- Abdul, M. R. (2020). Ibu Sebagai Madrasah Bagi Anaknya: Pemikiran Pendidikan R.A. Kartini. *Journal Of Islamic Education Policy*, 5(2), 91–98. <https://doi.org/10.30984/jiep.v5i2.1350>
- Abdullah, S. N. A. (2019). Analisis Wacana Sara Mills Tentang Kekerasan Perempuan Dalam Rumah Tangga Studi Terhadap Pemberitaan Media Kumparan. *Jurnal Dakwah Dan Komunikasi*, 4(2), 101-120. <https://doi.org/10.29240/jdk.v4i2.1236>
- Augustine, P. Y. & Juniarti, G. (2022). Analisis Ideologi Ibuisme Pada Konten Iklan Susu Anak. *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora*, 8(1), 11–23. <https://doi.org/10.30738/sosio.v8i1.11689>
- Ajrin, S. (2016). Penerimaan Diri Pada Pembantu Rumah Tangga. *Kafa'ah: Journal Of Gender Studies*, 6(1), 111-132. <https://doi.org/10.15548/jk.v6i1.122>
- Akhiary, S., Marta, R. F., & Panggabean, H. (2023). Media Framing Of Identity Politics Through Prejudice And Stereotype Towards The 2024 Election, *Kajian Jurnalisme*, 7(1), 14-26. <https://doi.org/10.24198/jkj.v7i1.46191>
- Ali, R., & Batool, S. (2015). Stereotypical Identities Discourse Analysis Of Media Images Of Women In Pakistan. *Multidisciplinary Journal Of Gender Studies*, 4(2), 690–717. <https://doi.org/10.17583/generos.2015.1502>
- Allen, C., Metternicht, G., & Wiedmann, T. (2018). Initial Progress In Implementing The Sustainable Development Goals (SDGs): A Review Of Evidence From Countries. *Sustainability Science*, 13(5), 1453–1467. <https://doi.org/10.1007/s11625-018-0572-3>
- Allouache, Y.-A. (2021). Follow The Maid: Domestic Worker Migration In And From Indonesia. *Gender, Place & Culture*, 29(11), 1662-1665. <https://doi.org/10.1080/0966369X.2021.1954797>
- Anspal, T., Eisenschmidt, E., & Löfström, E. (2012). Finding Myself As A Teacher: Exploring The Shaping Of Teacher Identities Through Student Teachers' Narratives. *Teachers And Teaching*, 18(2), 197–216. <https://doi.org/10.1080/13540602.2012.632268>

- Ariani, I., & Rachmadani, F. (2020). Internet Memes With Feminist Content As A Communication Media Of Philosophical Meaning Through Building A Deep Understandings On Women's Positions. *Jurnal Komunikasi: Malaysian Journal Of Communication*, 36(2), 106–123. <https://doi.org/10.17576/JKMJC-2020-3602-07>
- Bakken, L., Brown, N., & Downing, B. (2017). Early Childhood Education: The Long-Term Benefits. *Journal Of Research In Childhood Education*, 31(2), 255–269. <https://doi.org/10.1080/02568543.2016.1273285>
- Beijaard, D., Meijer, P.C. and Verloop, N. (2013), “Chapter 10 The Emergence Of Research On Teachers’ Professional Identity: A Review Of Literature From 1988 To 2000”, In Craig, C.J., Meijer, P.C. And Broeckmans, J. (Ed.) *From Teacher Thinking To Teachers And Teaching: The Evolution Of A Research Community: Advances In Research On Teaching* (Vol. 19, pp. 205-222), Howard House, Wagon Ln, Bingley BD16 1WA, United Kingdom: Emerald Group Publishing Limited, Bingley. [https://doi.org/10.1108/S1479-3687\(2013\)0000019013](https://doi.org/10.1108/S1479-3687(2013)0000019013)
- Bosch, B. (2019). Bat Meets Girl: Adapting The Dark Knight’s Love Life To The Big Screen. *Quarterly Review Of Film And Video*, 36(3), 239–251. <https://doi.org/10.1080/10509208.2019.1587341>
- Canrinus, E. T., Helms-Lorenz, M., Beijaard, D., Buitink, J., & Hofman, A. (2011). Profiling Teachers’ Sense Of Professional Identity. *Educational Studies*, 37(5), 593–608. <https://doi.org/10.1080/03055698.2010.539857>
- Canrinus, E. T., Helms-Lorenz, M., Beijaard, D., Buitink, J., & Hofman, A. (2012). Self-Efficacy, Job Satisfaction, Motivation And Commitment: Exploring The Relationships Between Indicators Of Teachers’ Professional Identity. *European Journal Of Psychology Of Education*, 27(1), 115–132. <https://doi.org/10.1007/s10212-011-0069-2>
- Cardoso, I., Batista, P., & Graça, A. (2014). Professional Identity In Analysis: A Systematic Review Of The Literature. *The Open Sports Sciences Journal*, 7(1), 83–97. <https://doi.org/10.2174/1875399x01407010083>
- Chan, C. (2014). Gendered Morality and Development Narratives: The Case of Female Labor Migration from Indonesia. *Sustainability*,

- 6(10), 6949–6972. <https://doi.org/10.3390/su6106949>
- Collins, R. L. (2011). Content Analysis Of Gender Roles In Media: Where Are We Now And Where Should We Go? *Sex Roles*, 64(3), 290–298. <https://doi.org/10.1007/s11199-010-9929-5>
- Confalonieri, E., & Miragoli, S. (2013). Does Culture Shape The Professional Self? In A. Antonietti, E. Confalonieri, & A. Marchetti (Eds.), *Reflective Thinking In Educational Settings* (pp. 284–307). Cambridge, United Kingdom: Cambridge University Press. <https://doi.org/10.1017/CBO9781139198745.014>
- Fairclough, N. (2013). *Critical Discourse Analysis : The Critical Study Of Language*. Milton Park, Abingdon-on-Thames, Oxfordshire, England, UK: Routledge.
- Fitri, A., & Nurrahmi, F. (2021). The Portrayal Of Female Convicts In The News Reporting Of Caning Execution In Aceh. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 6(1), 95–130. <https://doi.org/10.22515/al-balagh.v6i1.3061>
- Galdi, S., Maass, A., & Cadinu, M. (2014). Objectifying Media. *Psychology Of Women Quarterly*, 38(3), 398–413. <https://doi.org/10.1177/0361684313515185>
- García, J. L., Heckman, J., Leaf, D. E., & Prados, M. J. (2020). Quantifying The Life-Cycle Benefits Of An Influential Early-Childhood Program. *Journal Of Political Economy*. 128(7), 2502-2541. <https://doi.org/10.1086/705718>
- Ghofur, A. (2016). Critical Discourse Analisis Sebuah Model Analisis Sosial Kritis Dalam Teks Media. *Okara: Jurnal Bahasa Dan Sastra*, 10(2), 177 -194. <https://doi.org/10.19105/ojbs.v10i2.978>
- Grau, S. L., & Zotos, Y. C. (2016). Gender Stereotypes In Advertising: A Review Of Current Research. *International Journal Of Advertising*, 35(5), 761–770. <https://doi.org/10.1080/02650487.2016.1203556>
- Hapsari, P. D., Wirawan, F. A. W., & Hakim, H. A. (2020). Socio-Cultural Development Of Female Education: Kartini Context For Female Art Students. *Proceedings Of The 1st International Conference On Interdisciplinary Arts And Humanities*, 247–254. <https://doi.org/10.5220/0008563002470254>

- Harjanto, I., Lie, A., Wihardini, D., Pryor, L., & Wilson, M. (2018). Community-Based Teacher Professional Development In Remote Areas In Indonesia. *Journal Of Education For Teaching*, 44(2), 212–231. <https://doi.org/10.1080/02607476.2017.1415515>
- Harry, H., Marta, R. F., & Briandana, R. (2021). Memetakan Tautan Budaya Lasem Melalui Dokumenter Net. Biro Jawa Tengah Dan Metrotvnews. *ProTVF*, 5(2), 227-246. <https://doi.org/10.24198/ptvf.v5i2.33411>
- Hartono, H., Luhur, W., Sasmoko, S., Setiadi, N. J., & Abdulah, A. A. (2021). Gender Stereotype Role In The Business Success Of Women Entrepreneurs In Indonesia. *International Journal Of Organizational Business Excellence*, 2(1), 59–70. <https://doi.org/10.21512/ijobex.v2i1.7149>
- Indartoyo, I. M., Noviyana, N., Budiwan, T. I., & Sadeghifam, A. N. (2018). Analysing How Indonesian Viewers Choose Their Favourite Talk Show Programmes. *Pertanika Journal Of Social Sciences And Humanities*, 26(T), 1–8.
- Istiqomah, N., & Maemonah, M. (2021). Konsep Dasar Teori Perkembangan Kognitif Pada Anak Usia Dini Menurut Jean Piaget. *Khazanah Pendidikan*, 15(2), 151-158. <https://doi.org/10.30595/jkp.v15i2.10974>
- Jakimow, T. (2018). Beyond ‘State Ibuism’: Empowerment Effects In State-Led Development In Indonesia. *Development And Change*, 49(5), 1143–1165. <https://doi.org/10.1111/dech.12374>
- Ji, Q., Raney, A. A., Janicke-Bowles, S. H., Dale, K. R., Oliver, M. B., Reed, A., Seibert, J., & Raney, A. A. (2019). Spreading The Good News: Analyzing Socially Shared Inspirational News Content. *Journalism & Mass Communication Quarterly*, 96(3), 872–893. <https://doi.org/10.1177/1077699018813096>
- Juharyanto, J., Arifin, I., Sultoni, S., Adha, M. A., & Qureshi, M. I. (2023). Antecedents Of Primary School Quality: The Case Of Remote Areas Schools In Indonesia. *SAGE Open*, 13(1), 1–14. <https://doi.org/10.1177/21582440221144971>
- Kelchtermans, G. (2009). Who I Am In How I Teach Is The Message: Self-Understanding, Vulnerability And Reflection. *Teachers And Teaching: Theory And Practice*, 15(2), 257–272. <https://doi.org/10.1177/21582440221144971>

[org/10.1080/13540600902875332](https://doi.org/10.1080/13540600902875332)

Kementerian Sekretariat Negara. (2020). Peraturan Presiden Republik Indonesia No. 63 Tahun 2020 tentang Penetapan Daerah Tertinggal Tahun 2020-2024. *Kementerian Sekretariat Negara, 018390*, 1–8. [https://jdih.setkab.go.id/PUUdoc/176108/Perpres\\_Nomor\\_63\\_Tahun\\_2020.pdf](https://jdih.setkab.go.id/PUUdoc/176108/Perpres_Nomor_63_Tahun_2020.pdf)

Khan, A. M. A., Musthofa, I., Aminuddin, I., Handayani, F., Kuswara, R. N., Wabang, I. L., Wulandari, A., Novianti, E., & Khadijah, U. L. S. K. (2020). Sustainable Marine Tourism In Alor: A Study Of Coastal Communities' Perception. *International Journal Of Applied Sciences In Tourism And Events*, 4(2), 129–139. <https://doi.org/10.31940/ijaste.v4i2.2053>

Kick Andy. (n.d.). <http://www.kickandy.com/the-show>

Kumparan. (2020). *Cerita Cinta Dari Alor*. <https://www.youtube.com/watch?v=FmUaGmaDJNg>

KumparanNews. (2020). *Video: Keceriaan Murid Di Alor Dalam Keterbatasan*. <https://kumparan.com/kumparannews/video-keceriaan-murid-di-alor-dalam-keterbatasan-1skVbnpL51S>

Lian, L., Guo, S., Wang, Q., Hu, L., Yang, X., & Li, X. (2021). Calling, Character Strengths, Career Identity, And Job Burnout In Young Chinese University Teachers: A Chain-Mediating Model. *Children And Youth Services Review*, 120(2021), 105776. <https://doi.org/10.1016/j.childyouth.2020.105776>

Liou, Y. H., Daly, A. J., Canrinus, E. T., Forbes, C. A., Moolenaar, N. M., Cornelissen, F., Van Lare, M., & Hsiao, J. (2017). Mapping The Social Side Of Pre-Service Teachers: Connecting Closeness, Trust, And Efficacy With Performance. *Teachers And Teaching: Theory And Practice*, 23(6), 635–657. <https://doi.org/10.1080/13540602.2016.1218329>

Malik, Q.-A., & Hameed-ur-Rahman, B. (2021). Gender Stereotyping In TV Drama In Pakistan: A Longitudinal Study. *Pertanika Journal Of Social Sciences And Humanities*, 29(1), 489–508. <https://doi.org/10.47836/pjssh.29.1.27>

Mann, L. K. (2014). What Can Feminism Learn From New Media? *Communication And Critical/ Cultural Studies*, 11(3), 293–297. <https://doi.org/10.1080/14791420.2014.926244>



- Marta, R. F., Fernando, J., & Simanjuntak, R. F. (2019). Eksplikasi Kualitas Konten Peran Keluarga Pada Instagram @Kemenpppa. *ETTISAL : Journal Of Communication*, 4(2), 137-150. <https://doi.org/10.21111/ejoc.v4i2.3702>
- Mellon, C. (2022). Lost And Found: An Exploration Of The Professional Identity Of Primary Teachers During The COVID-19 Pandemic. *Journal For Multicultural Education*, 16(1), 77–89. <https://doi.org/10.1108/JME-08-2021-0158>
- Metrotvnews. (2022). *Kick Andy - Kebahagiaan Batin*. [https://www.youtube.com/watch?v=xzRoqGQOI\\_Q](https://www.youtube.com/watch?v=xzRoqGQOI_Q)
- Mills, S. (2004). *Discourse* (2nd ed.). Milton Park, Abingdon-on-Thames, Oxfordshire, England, UK: Routledge. <https://doi.org/10.4324/9780203487136>
- Moore, M. M., Green, M. C., Fitzgerald, K., & Paravati, E. (2021). Framing Inspirational Content: Narrative Effects On Attributions And Helping. *Media And Communication*, 9(2), 226–236. <https://doi.org/10.17645/mac.v9i2.3788>
- Muawanah, U., Triyanti, R., & Soejarwo, P. A. (2020). Dampak Ekonomi Wisata Bahari Di Kabupaten Alor. *Jurnal Sosial Ekonomi Kelautan Dan Perikanan*, 1(1), 33-46. <https://doi.org/10.15578/jsekp.v1i1.8841>
- Mudafiuddin, B. (2020). Representasi Peran Ibu Dalam Iklan (Analisis Semiotika Pada Iklan Bertema Hari Ibu). *Jurnal Common*, 4(1), 1–18. <https://doi.org/10.34010/common.v4i1.2253>
- Murtiningsih, B. S. E., Advenita, M., & Ikom, S. (2017). Representation Of Patriarchal Culture In New Media: A Case Study Of News And Advertisement On Tribunnews.com. *Mediterranean Journal Of Social Sciences*, 8(3), 143–154. <https://doi.org/10.5901/mjss.2017.v8n3p143>
- Musmuallim, M., Prasetiawan, A. Y., & Chamadi, M. R. (2021). Da'wah Of Banyumas Islamic Chinese Ethnicity In The Development Of Religious Moderation. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 6(2), 241–272. <https://doi.org/10.22515/al-balagh.v6i2.3147>
- Muthoifin, M., Ali, M., & Wachidah, N. (2017). Pemikiran Raden Ajeng Kartini Tentang Pendidikan Perempuan Dan Relevansinya Terhadap Pendidikan Islam. *Profetika: Jurnal Studi Islam*, 18(1), 36–

47. <https://doi.org/10.23917/profetika.v18i1.7690>
- Nasiha, N. F., & Yunaldi, A. (2019). Representasi Kecantikan Dalam Iklan Slimmewhite (Studi Wacana Sara Mills). *Al-Munzir: Jurnal Kajian Ilmu-Ilmu Komunikasi Dan Bimbingan Islam*, 12(1), 165-184. <https://doi.org/10.31332/am.v12i1.1326>
- Nasir, R., M. Hering, R., & Rosanti, A. (2021). Manajemen Sarana Prasarana Di SD Inpres Umapura, Kecamatan Alor Barat Laut Kabupaten Alor. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 4(8), 942–948. <https://doi.org/10.54371/jiip.v4i8.359>
- Nevgi, A., & Löfström, E. (2015). The Development Of Academics' Teacher Identity: Enhancing Reflection And Task Perception Through A University Teacher Development Programme. *Studies In Educational Evaluation*, 46(2015), 53–60. <https://doi.org/10.1016/j.stueduc.2015.01.003>
- Ningsih, W. (2018). Nilai-Nilai Edukasi Islam Dalam Novel “Pudarnya Pesona Cleopatra” (Analisis Wacana Kritis Model Sara Mills). *Lingua Franca: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 2(2), 47-56. <https://doi.org/10.30651/lf.v2i2.1610>
- Papsdorf, C. (2015). How The Internet Automates Communication. *Information, Communication & Society*, 18(9), 991–1005. <https://doi.org/10.1080/1369118X.2015.1008539>
- Paulick, I., Großschedl, J., Harms, U., & Möller, J. (2016). Preservice Teachers' Professional Knowledge And Its Relation To Academic Self-Concept. *Journal Of Teacher Education*, 67(3), 173–182. <https://doi.org/10.1177/0022487116639263>
- Pelc, S. (2017). Marginality And Marginalization. In: Chand, R., Nel, E., Pelc, S. (Eds) *Societies, Social Inequalities And Marginalization. Perspectives On Geographical Marginality*, (pp. 13-28). Switzerland: Springer, Cham. [https://doi.org/10.1007/978-3-319-50998-3\\_2](https://doi.org/10.1007/978-3-319-50998-3_2)
- Pillen, M., Beijaard, D., & den Brok, P. (2013). Tensions In Beginning Teachers' Professional Identity Development, Accompanying Feelings And Coping Strategies. *European Journal Of Teacher Education*, 36(3), 240–260. <https://doi.org/10.1080/02619768.2012.696192>
- Poerwandari, E. K., De Thouars, T., & Hirano, K. (2014). Gender Construction In Five Japanese Serial Dramas: Fantasy And The



Real Lives Of Japanese Youth. *Asian Journal Of Women's Studies*, 20(2), 97–132. <https://doi.org/10.1080/12259276.2014.11666183>

- Pratidina, I. S., & Pasaribu, R. E. (2023). “R.A. Kartini” (1982) And “Kartini” (2017); Anguish And Silent Struggles In The Narratives Of Indonesian Women’s Empowerment Role Model. *Wacana: Journal Of The Humanities Of Indonesia*, 24(1), 87-121. <https://doi.org/10.17510/wacana.v24i1.1219>
- Prieler, M. (2016). Gender Stereotypes In Spanish- And English-Language Television Advertisements In The United States. *Mass Communication And Society*, 19(3), 275–300. <https://doi.org/10.1080/015205436.2015.1111386>
- Prihatini, E. S. (2020). Women And Social Media During Legislative Elections In Indonesia. *Women's Studies International Forum*, 83(2020), 1-9. <https://doi.org/10.1016/j.wsif.2020.102417>
- Pristiawati, A. R., Marta, R. F., Panggabean, H., Kristina, N., & Briandana, R. (2023). *Identification Of Social Strata Through Spoon Class Theory In The Parasite Film*. 06(02).
- Purwaningsih, S. M., Muchoiyyaroh, L., & Biringan, J. (2020). Kartini And The Feminism Thinking In Javanese Nobles Women (Women Priyayi). *Proceedings Of The 1st International Conference On Social Sciences*, 226(2018), 48–51. <https://doi.org/10.2991/icss-18.2018.12>
- Putra, S. D. E., Awaliyah, S., Sudirman, S., & Balakrishnan, V. (2022). The Rise Of Modern Thought In Indonesia: Raden Adjeng Kartini’s Radical Thoughts About The Idealism Of Inclusive Education And Gender. *Proceedings Of The 2nd World Conference On Gender Studies (WCGS 2021)*, 649(2021), 150–155. <https://doi.org/10.2991/assehr.k.220304.022>
- Putri, A., & Nurhajati, L. (2020). Representasi Perempuan Dalam Kukungan Tradisi Jawa Pada Film Kartini Karya Hanung Bramantyo. *ProTVF*, 4(1), 42-63. <https://doi.org/10.24198/ptvf.v4i1.24008>
- Rifai, A. (2021). The Discourse Of Women’S Piety And Gender Bias Construction On Muslimah Websites In Indonesia. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 6(2), 303–328. <https://doi.org/10.22515/al-balagh.v6i2.3402>

- Rodriguez, V., Rojas, N. M., Rabadi-Raol, A., Souto-Manning, M. V., & Brotman, L. M. (2022). Silent Expectations: An Exploration Of Women Pre-Kindergarten Teachers' Mental Health And Wellness During Covid-19 And Beyond. *Early Childhood Research Quarterly*, 60, 80–95. <https://doi.org/10.1016/j.ecresq.2021.12.006>
- Rosette, A. S., Koval, C. Z., Ma, A., & Livingston, R. (2016). Race Matters For Women Leaders: Intersectional Effects On Agentic Deficiencies And Penalties. *The Leadership Quarterly*, 27(3), 429–445. <https://doi.org/10.1016/j.leaqua.2016.01.008>
- Rosette, A. S., Ponce de Leon, R., Koval, C. Z., & Harrison, D. A. (2018). Intersectionality: Connecting Experiences Of Gender With Race At Work. *Research In Organizational Behavior*, 38(2018), 1–22. <https://doi.org/10.1016/j.riob.2018.12.002>
- Ruan, X., & Zheng, X. (2019). The Rhetoric And The Reality: Exploring The Dynamics Of Professional Agency In The Identity Commitment Of A Chinese Female Teacher. *Learning, Culture And Social Interaction*, 21(2019), 348–361. <https://doi.org/10.1016/j.lcsi.2019.04.008>
- Ryoo, Y., Yu, H., & Han, E. (2021). Political Youtube Channel Reputation (PYCR): Development And Validation Of A Multidimensional Scale. *Telematics And Informatics*, 61(2021), 1-11. <https://doi.org/10.1016/j.tele.2021.101606>
- Sewell, C. J. P. (2013). Mammies And Matriarchs: Tracing Images Of The Black Female In Popular Culture 1950s To Present. *Journal Of African American Studies*, 17(3), 308–326. <https://doi.org/10.1007/s12111-012-9238-x>
- Seymour, S. C. (2013). “It Takes A Village To Raise A Child”: Attachment Theory And Multiple Child Care In Alor, Indonesia, And In North India. In N. Quinn & J. M. Mageo (Eds.), *Attachment Reconsidered: Cultural Perspectives On A Western Theory* (pp. 115–139). Palgrave Macmillan/Springer Nature. [https://doi.org/10.1057/9781137386724\\_5](https://doi.org/10.1057/9781137386724_5)
- Shafiq, M. N., Devercelli, A., & Valerio, A. (2018). Are There Long-Term Benefits From Early Childhood Education In Low- And Middle-Income Countries? *Education Policy Analysis Archives*, 26(122), 1-46. <https://doi.org/10.14507/epaa.26.3239>

- Slakoff, D. C. (2020). 'The Representation Of Women And Girls Of Color In United States Crime News. *Sociology Compass*, 14(1), 1–13. <https://doi.org/10.1111/soc4.12741>
- Sukaesih, I., & Brida, L. (2017). Assessing Text Alignment: Sara Mills' Model. *Epigram*, 14(1), 83–88. <https://doi.org/10.32722/epi.v14i1.948>
- Timošćuk, I., & Ugaste, A. (2012). The Role Of Emotions In Student Teachers' Professional Identity. *European Journal Of Teacher Education*, 35(4), 421–433. <https://doi.org/10.1080/02619768.2012.662637>
- Toni, A. (2014). Representasi Perempuan Indonesia Dalam Ajang Penghargaan Televisi (Studi Feminisme Pada Penghargaan Indihome Women Award Di Metro TV). *Jurnal ASPIKOM*, 2(2), 103-114. <https://doi.org/10.24329/aspikom.v2i2.63>
- Triana, H. W., Kustati, M., Yusuf, Y. Q., & Refinaldid, R. (2021). The Representation Of Women In COVID-19 Discourses: The Analysis Of Sara Mills' Critical Discourse On Media Coverage. *Journal Of Language And Linguistic Studies*, 17(1), 553–569. <https://doi.org/10.17263/jlls.903507>
- Wartoyo, F. X. (2016). Tanggung Jawab Hukum Pemerintah Dalam Penyelenggaraan Pendidikan Nasional. *Yustisia Jurnal Hukum*, 5(1), 216–230. <https://doi.org/10.20961/yustisia.v5i1.8734>
- Wellfelt, E. (2009). Returning To Alor. *Indonesia And The Malay World*, 37(108), 183–202. <https://doi.org/10.1080/13639810902979396>
- Wicaksono, M. A. (2018). Mereka Yang Tidak Dibayar Tinggi: Ibuisme, Taman Kanak-Kanak, Dan Kampung Di Indramayu. *ETNOSLA : Jurnal Etnografi Indonesia*, 3(2), 121-140. <https://doi.org/10.31947/etnosia.v3i2.3612>
- Yu, L., Li, L., & Tang, L. (2017). What Can Mass Media Do To Control Public Panic In Accidents Of Hazardous Chemical Leakage Into Rivers? A Multi-Agent-Based Online Opinion Dissemination Model. *Journal Of Cleaner Production*, 143, 1203–1214. <https://doi.org/10.1016/j.jclepro.2016.11.184>

Copyright holder:

© Raisa Rakhmania, Rustono Farady Marta, Hana Panggabean, Changsong Wang (2023)

First publication right:

Al-Balagh: Jurnal Dakwah dan Komunikasi

This article is licensed under:

CC-BY-NC