



Mimicry of Patriarchal Culture in the Form of Verbal Violence Towards Women in Instagram

Sabilla Tri Ananda*¹  Nurbani*¹ 

¹Communication Study Programme, University of Sumatera Utara, Indonesia

Corresponding author: sabilla.ananda@usu.ac.id

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis bagaimana mimikri terhadap budaya patriarki terjadi mealui kekerasan verbal terhadap perempuan dalam Instagram. Menggunakan metode semiotika Roland Barthes dengan menganalisis kolom komentar berupa kekerasan verbal dalam akun Instagram @anneofficial1990, penelitian menemukan bahwa berdasarkan pengamatan pada teks-teks komentar, normalisasi kekerasan terhadap perempuan adalah dampak yang terjadi akibat dari sorotan media hiburan terhadap keputusan pemilik akun untuk melepas jilbabnya. Kesimpulan dari penelitian ini adalah mimikri terjadi dalam bentuk peniruan terhadap budaya patriarki dan diwujudkan dalam kekerasan verbal yang dilakukan perempuan terhadap perempuan lain. Perempuan yang didominasi oleh maskulinitas laki-laki di dunia nyata berusaha untuk menjadikan dirinya sebagai subjek melalui arena di media sosial Instagram dengan menindas perempuan lain melalui kolom komentar dalam Instagram. Mitos yang ditemukan dalam penelitian ini adalah mitos budaya patriarki yang salah satu bentuknya adalah penilaian terhadap perempuan dari cara berpakaianya.

Kata Kunci: Mimikri, Kekerasan Verbal, Perempuan, Instagram

ABSTRACT

This study aims to analyze how mimicry of patriarchal culture occurs through verbal violence against women on Instagram. Using Roland Barthes' semiotic method by analyzing the comments column in the form of verbal violence in the Instagram account @anneofficial1990, the research found that based on observations on the comment texts, the normalization of violence against women is the impact that occurs as a result of the entertainment media's spotlight on the account owner's decision to remove her hijab. The conclusion of this research is that mimicry occurs in the form of imitation of patriarchal culture and is manifested in verbal violence committed by women against other women. Women who are dominated by male masculinity in the real world try to make themselves as subjects through the arena on Instagram social media by oppressing other women through the comment section on Instagram. The myth found in this study is the myth of patriarchal culture, one of which is the assessment of women from the way they dress.

Keywords: Mimicry, Verbal Violence, Women, Instagram



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Introduction

Arnold and Plymare (in Dines and Humez, 2003: 718) state that on the internet people can mimic social inequalities that occur in the real world. Although users do not meet each other face to face, they cannot let go of judgments about things based on race, class, gender and ethnicity. O'Brian adds (in Smith, 1999: 12), that users who utilize interaction on the internet will take the opportunity to perform a variety of roles. Anonymity and lack of physical contact make a person less likely to refrain from using their power, in this case the power to dominate other users. Things that cannot be done in social space will be vented in *cyber* space. As a result, the Internet, especially in this research, social media, becomes a place that gives freedom to marginalize and commit acts of violence against other users, one of which is in the form of verbal violence.

Then, in this research, the phenomenon to be observed occurs in the social media Instagram, on the @anneofficial1990 account owned by Putri Anne, an Indonesian celebrity. After deciding to wear the hijab, recently, Putri Anne decided to take off her hijab. This phenomenon, produced by the media, is a negative stereotype of women in the mass media, which is motivated by patriarchal ideology, resulting in verbal violence. Verbal violence against women in the mass media can be seen in the portrayal of women through a religious perspective. Some people consider that the clothes women wear can be a sign of their religiosity and morality (Brenner, 1996; Candraningrum, 2013).

As a result of the negative stereotype formed by the media regarding the news of Putri Anne removing the headscarf, other Instagram users, the majority of whom are also women, rushed to comment on the photo in the form of advice and blasphemy. In fact, other users who do not follow the account can also comment. This indicates that it is not only men who commit violence against women, fellow women can also commit violence by oppressing other individuals or groups who are considered inferior. As Millet (in Triastuti, 2004) states that the class system in a patriarchal society has a negative impact on women, because the system causes women to conflict with each other.

According to Homi Bhabha, this can be explained through the concept of mimicry. Mimicry in Bhabha's understanding (2006: 122; in Huddart, 2006: 39) is the practice of imitation from the colonized group of the habits, language, culture, behavior and ideas of the colonized group and then he practices it to his fellow groups. In the context of patriarchy, the concept of mimicry is found, for example, in the relationship between noble women and ordinary people during the Dutch colonial period in Indonesia. The results of Puryanti's (2009) research in her dissertation found that there was a continuous reproduction of the idea of superiority and patriarchy that was very thick in the relationship between noble women and ordinary people. Aristocratic women who were oppressed by men from among the aristocrats turned out to form a hierarchy between themselves and ordinary women. In this case, the colonized group in the gender system is women who imitate the patriarchal system formed by men (the colonizing group).

This situation is increasingly possible when it occurs in social media. Turkle (in Dines and Humez, 2003: 717) states that on the internet people can reshape their identities in various forms. Theoretically people can produce online identities that are different from their identities in the real world, such as race, class, and gender identities.

The manifestation of violence in the era of modern technology no longer appears in real space, with the increasingly vibrant development of the internet, social media has begun to be taken into account as an arena. Verbal violence can now operate in the social media space of *Instagram*, not only with the symbols and meanings of the signs on the photos becoming a resource of power to create a reality directed by the dominant, but the sentences in the comments also have power.

The verbal violence in focus is violence against women through clothing that is motivated by patriarchal ideology. The role of social media in this case is as an arena that supports the reproduction of verbal violence against women while perpetuating patriarchal ideology through the texts it presents. Related to the above argument, this research wants to know how texts in social media produce patriarchy-based verbal violence and how mimicry of patriarchal practices occurs in the form of verbal violence through Instagram social media texts using Rholand ' semiotic method.

Research Methods

This research uses Rholand Barthes' semiotic analysis method of two-stage signification, denotation, connotation and myth. Semiotics in Barthes' view offers a way to explore the meaning of texts that refer to a particular signification, denotation and connotation. A sign (in this case a text) is defined as a form that stands for something else material or conceptual. Therefore we read the text as a single form, and not a collection of words, having a specific meaning or area of meaning, derived from personal, social and other experiences (Danesi, 2002: 23).

For Barthes, a text is a combination of writings taken from various cultures and supplies a certain space in which everything is centered and interacts (in Piliang, 2003: 120):

Denotation and Connotation

Denotation is the relationship used in the first level of a word that freely plays an important role in speech. Denotation is direct, it can be said to be a special meaning contained in a sign, so it is often referred to as a description of a sign. Meanwhile, according to Kridalaksana, denotation is the meaning of a word or group of words based on a straightforward reference to something outside the language or based on certain conventions; it is objective (in Sobur, 2004: 263). Denotation is an objective definition that is general in nature. This level of signification explains the relationship between the signifier and the sign or between the sign and its reference to reality which produces an explicit, direct and definite meaning.

Denotation is an objective and fixed meaning, while connotation is a subjective and varied meaning. Connotative meaning is subjective in the sense that there is a shift from the general meaning (denotative) because certain flavors and values have been added. If the denotative meaning can almost be understood by many people, then this connotative meaning can only be digested by those who are relatively smaller in number (small). So, a word is said to have a connotative meaning if it has a "sense value", either positive or negative. If it has no sense value, then it is said to have no connotation. But it can also be called a negative (neutral) connotation (Sobur, 2003: 264).

Although different, both meanings are determined by context. The first meaning, denotative meaning, is related to the figure of reference. Context in this case solves the problem of polysemy. As for connotative meaning, context supports the emergence of subjective meaning. Meanwhile, connotation is an aspect of the meaning of a word or group of words that is based on feelings or thoughts that arise or are evoked in speakers and listeners. Connotation opens up a wide range of possible interpretations. In general (not language), connotations are related to the personal experience or society of speakers who react and give meaning to emotive connotations such as subtle, rude / impolite, pejorative, familiar, childish, pleasant, frightening, dangerous, calm, and so on. This type is not limited. In the example above: Red has an emotive connotative meaning. This connotation aims to uncover hidden meanings.

Myths

Myths are not defined by the object of the message, but by the way the message is expressed, there are no formal boundaries for myths, no substantial boundaries (Barthes, 2004). In myth there is also a dimensional pattern of signifier, sign and sign, but as a unique system, myth is built by a pre-existing chain of meaning or in other words, myth is also a second-level meaning system. When the media share messages, it is the messages with connotative dimensions that later create myths. The definition of myth here does not necessarily refer to mythology in the everyday sense, such as traditional stories, legends and so on. For Barthes, myth is a way of meaning, and he states myth more specifically as a type of discourse or type of speech (Barthes, 2004: 152).

Discussion

Analysis of Verbal Violence Against Women on Instagram

The manifestation of verbal violence in today's modern technological developments no longer appears in real space with social activities. The manifestation of power relations can be seen with the increasingly vibrant development of social media. So social media must be taken into account as a space where verbal violence occurs.

The presence of social media brings changes to the communication process in society by opening up a large interactive space for its users. People as users of social media not only act as passive information accessors, but can also produce and disseminate messages in it. Through social media, people feel safer and freer to express their opinions.

In this phenomenon, we can see how social media becomes a place to gain freedom for social agents who are under the power of certain dominant groups in the real world. Social media users feel they have power in this arena, because users can organize and choose for themselves what to show, who they want to share and communicate with, and how they want to be known on social media.

Through social media, it is as if artists are interacting with their fans in real life. The various posts of celebrities posted on their personal accounts are considered as a representation of how they look in the real world. Internet users who leave comments on other people's accounts do not feel the impact of their actions, because they will not be held accountable for their behavior, so they freely leave various comments on the behavior of artists who are considered not in accordance with ideal values in society.

The media plays a major role in constructing values in society, including the concept of the ideal woman. According to Wood (in Ibrahim, 2007: 5), one of the consequences of media representation of gender is that the media normalizes violence against women. Based on observations in the commentary texts, the normalization of violence against women is an impact that occurs as a result of the entertainment media's spotlight on PutriAnne's decision to remove the hijab. Brenner (1999) and Sastramidjaja (2001) describe that in the Indonesian context, the media and popular culture circulating in Indonesia represent the coveted side of modern life. In order to present the modern life of Muslim women with the jilbab they wear, the entertainment media also enlivened the response to Marshanda's decision to remove the hijab.

Verbal violence occurs in the imposition of symbolism and meaning systems. Through actions taken through comments on Instagram, women in social media attempt to show their superiority, in this case as more pious women. The dominant discourse on ideal female characteristics is used to dictate other women in terms of how to act and dress. This effort is made to get her image as a good woman.

Verbal violence also exists in the form of urging the dominated party to accept the concept that is implanted and forcing it to be legitimized by quoting from sources that have the power to legitimize it. Furthermore, in committing verbal violence, commenters use masculine habits that are shaped by patriarchal culture. Masculine habits carried out by women who comment on @putrianneofficial1990's Instagram account are used in the form of using masculine language and following the thinking patterns of masculine groups who have the desire to regulate other groups. Power is one of the hallmarks of masculinity shaped by patriarchal culture (Lehman, 2001).

This research shows that *Instagram* and its users are helping to spread myths that are detrimental to women. This certainly has implications for society's judgment, that women who meet society's ideals in terms of dress will be more valued and considered better. The language messages displayed by the women who commented, in addition to providing criteria for the ideal woman, also reflected how they were trapped within the boundaries of this definition.

In addition to the myth of the good woman, there is also a dominant view of how much responsibility a mother has for the formation of a child's morals and conscience. This indicates that childcare and domestic matters are still assigned to women. Although the role of the father is also considered important, the role of the mother is more associated with the formation of the morals and behavior of the child. While the father's role is associated with instilling masculine values in children, such as protecting the family, teaching courage and wisdom. The myth is reflected in the texts of the comments posted by these women.

In fact, according to Irigaray (2005:10) women should be given the possibility to have other identities. A woman should not only be able to have qualities if she finds her value as a woman, and not just as a mother. This myth-spreading effort makes women who comment as both perpetrators and victims of verbal violence. As perpetrators of verbal violence, *followers* are not part of the dominant class that has power and legitimacy in making decisions and creating status. They do not have the authority and power to determine something, but their involvement in committing verbal violence is to believe and preserve the ideologies and myths created by the dominant class. Finally, in the researcher's view, Instagram is part of the arena for mass myth production, supported by its features that offer the convenience of commenting on others. So that users feel they have power.

In relation to mimicry, Bhabha (2006) explains in his writing that the purpose of the group/individual in imitating the habits and values of the dominant group is to become a *Recognizable Other*. Irigaray explains (2005:16) that in the social world there is always mastery between some humans by other humans, as has happened in the real world since long ago, namely the mastery between the world of women by the world of men. Such mastery continues to be carried out by someone in a subject position, and occurs in the means of language exchange in the communication system. In this case, the patriarchal order occurs in an effort to control and regulate between one group and another.

In the real world, it is very difficult for women to speak and be heard as women because women are denied by the patriarchal language system, patriarchal society assumes that as a woman, it is impossible to speak logically and sequentially (Irigaray, 2005: 22). Ardener (in Littlejohn, 2009:171) also states that women (in the real world) are less able to feel comfortable and less expressive in expressing their opinions in public.

Women always pay attention to what they say and translate what they feel and think into male terms. Therefore, in the social media arena that allows women to speak and be heard, women try to convey their expressions filled with masculinity values such as wisdom, and power. This is an attempt by women to become subjects to other women.

The group of female *followers* who feel entitled to determine the meaning of something as the only correct view. But on the other hand, the female *followers* are also dominated to accept the false consciousness generated by patriarchal culture as something that should apply. group of female followers identify themselves as part of the dominant group in society by adopting the thoughts of the dominating discourse, agreeing with the rules made by the discourse, and trying to build a self-image as desired by the dominant group

The judgment of things as good or bad, in addition to serving to classify objects and consumption practices, also serves to classify the classifiers themselves. In short, a group is classified by the way it classifies, differentiated by the distinctions it makes.

In relation to the idea of multiculturalism, for women who tend to be marginalized, multiculturalism is certainly more beneficial and beneficial for women. In the understanding of multiculturalism, women are not only recognized as a separate identity. However, people will understand that women are also formed because of the different experiences and values that women have as a shaper of their identity. So, multicultural understanding is expected to be a solution in overcoming diversity among women themselves. Thus, through this understanding of differences, it can foster a spirit of mutual respect for fellow women and eliminate oppression among women.

Mimicry of Patriarchal Culture

Women who commit verbal violence try to be the subject by dominating other women. In turn, this creates fragmentation between women in this Instagram battleground. When trying to stand as a subject, the woman is not free from the false consciousness that has been rooted in patriarchal culture, because the definition of an ideal woman she believes in still depends on the reality formed by society, and this reality is formed by patriarchal culture which is the dominant view in society.

By mimicking masculine values, which is the desire to regulate someone to comply with their idealized beliefs, mimicry occurs in the perpetuation of verbal violence. The mimicked masculine values are seen in several sentences such as trying to show wisdom. Where, according to Lehman (2001) these traits are characters that show masculinity. These masculine values live through the norms of patriarchal culture. The thinking patterns of women who comment on the Instagram account still inherit patriarchal thinking patterns, namely the thinking patterns of those who are in the ruling group will act to demean groups that are different from them. Even though all those involved in social media are women who have been victims of patriarchal values. The mindset that is formed like that is a form of imitation or mimicry of what has been received from what Bhabha calls the colonizing group.

Conclusion

Mimicry occurs in the form of imitation of patriarchal culture and is manifested in verbal violence committed by women against other women. Women who are dominated by male masculinity in the real world try to make themselves as subjects through the arena on Instagram social media by oppressing other women through Instagram comments. The myth found in this study is the myth of patriarchal culture, one of which is the assessment of women from the way they dress.

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