

## Dissecting Gender Bias: Critical Discourse Analysis of Advertisements in Indonesia

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### ABSTRACT

This research aims to identify gender equality issues by deconstructing the meaning of gender equality in advertisements from a feminist perspective through Critical Discourse Analysis. This research uses a descriptive qualitative research design with a Critical Discourse Analysis approach developed by Fairclough, which focuses on three main dimensions: textual dimension (microstructural), text production practice dimension (mesostructural), and socio-cultural practice dimension (macrostructural). Research data were obtained through interviews with informants as well as from advertisements related to gender equality aired on YouTube. Data collection techniques include interviews and the method of free listening and listening (SBLC) with note-taking techniques. The data collected was then analyzed using triangulation and deconstruction methods to reveal the ideology contained in the ad text and compare it with the informants' views. The results of this study show that societal norms often undermine women's abilities and limit women's roles to the domestic domain or as companions to their husbands. This research is expected to provide a deeper understanding of the meaning of gender equality in advertising media and help build a new perspective that is more inclusive and acceptable to society in Indonesia. The phenomenon of gender equality remains a challenge in many countries, including Pakistan and Nigeria, although the approaches and responses to this inequality differ in each country. In Pakistan, gender representations in media and advertising tend to reinforce traditional stereotypes, while in Nigeria, women are more active in fighting inequality through platforms such as blogs, which are used to criticize patriarchy and fight for social change. Deconstructing meaning in advertising allows researchers and academics to critically evaluate whether gender equality always places men in a dominant position over women, thus opening space for deeper analysis and more equitable solutions.

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### 1. Introduction

Advertising has long been a powerful tool in shaping societal norms and perceptions. Advertisements not only sell products but also communicate messages about gender roles, stereotypes, and expectations. In

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recent years, there has been a growing awareness of gender bias in advertising and its impact on how individuals perceive themselves and others. Studies have shown that individuals can predict their implicit evaluations towards social groups with high accuracy, suggesting self-awareness beyond shared knowledge (Azad, Goedderz, & Hahn, 2022). Visual representations in advertising play an essential role in reinforcing gender stereotypes. Advertisements often depict women in domestic roles and portray professional women in traditional jobs, emphasizing their physical attributes under male domination rather than their social roles and values. In fields such as science and technology, women are often absent or only portrayed as companions to male characters. Their appearance is frequently focused on flexibility and sexuality, reinforcing gender role stereotypes. Furthermore, the impact of media bias on individual perception has been explored, with visual aids like forewarning messages and text annotations increasing awareness of bias in news articles (Spinde, 2022). Additionally, activating journalists' awareness of implicit gender bias has been linked to more objective decision-making in journalistic practices (Priyanka, 2021). These findings collectively highlight the importance of understanding and addressing gender bias in advertising and media to positively influence how individuals perceive themselves and others.

However, feminist advertising emerged in 1943 with the Westinghouse Electric company depicting women taking on men's roles during the war, marking a shift towards women's empowerment and liberation (Tian, 2024). These movements aimed to challenge traditional gender roles without seeking to oppress men, emphasizing gender equality in advertising representations. A study found that women are often objectified and sexualized in advertisements, leading to the reinforcement of unrealistic beauty standards and the commodification of the female body (Kilbourne, 1993). Goffman claims that advertisement reflects some fundamental aspects of the social structure of gender representation. Therefore, advertisements can have a significant role not only in reflecting gender views and understandings (cited in Aljuaythin, 2020). Gender stereotyping in advertising manifests when depictions of gender roles deviate from equality. Examples include portraying women solely engaged in household chores, dependent on men for protection, or striving excessively for an 'ideal beauty' to satisfy their partners (Heathy, 2020). The presence of mass media in its various forms contributes to constructing people's views on reality. One of the constructions of reality is created through advertising (Kusumaningtyas et al., 2023). In the context of a patriarchal culture, men are frequently seen as the primary holders of power over women. This view forms a social system that places men and women in specific roles. This categorization is often considered the norm by society and frequently leads to gender inequality (Amelia et al., 2024).

The deconstruction of gender bias is a critical process that involves an in-depth analysis of traditional concepts of gender, such as gender roles established by society. The deconstruction of gender bias involves a profound examination of traditional gender concepts and roles perpetuated by society. Various research papers emphasize the significance of deconstruction theory in challenging and dismantling established gender norms. For instance, the analysis of the song "*Mendung Tanpo Udan*" highlights how gender-based injustice is perpetuated through stereotypical representations of men and women (Diurna, 2023). These stereotypes not only perpetuate traditional gender roles but also reinforce harmful notions of masculinity and femininity. Women are often portrayed as housewives, caregivers, or objects of desire, while men are portrayed as breadwinners, strong, and authoritative. It is an approach introduced by the theory of deconstruction developed by French philosopher Jacques Derrida and has been implemented in gender studies. The deconstruction of gender bias involves breaking down and analyzing the power structures, social norms, and cultural representations that maintain gender inequality (Papadelos, 2006). It aims to dismantle and examine the assumptions underlying existing concepts of gender and highlight how these constructions affect the lives of individuals and society.

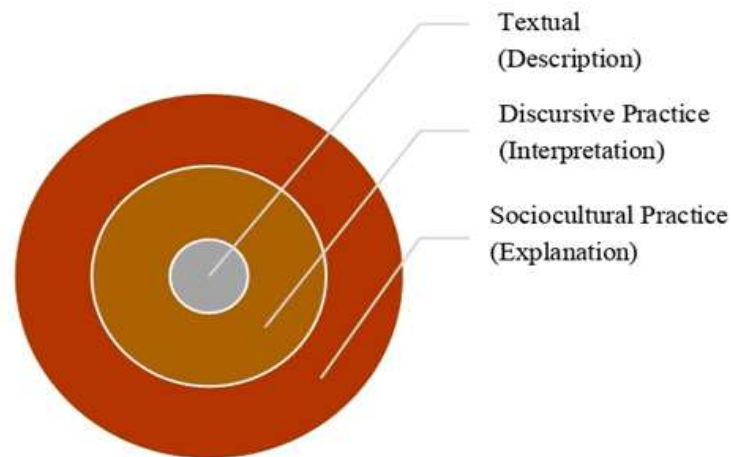
In addition to visuals, languages, and messaging in advertising also play an essential role in perpetuating gender bias. The choice of words, tone, and narrative can reinforce stereotypes and limit the representation of diverse gender identities. For example, phrases like "manly" or "weak woman" perpetuate harmful stereotypes about masculinity and femininity. Critical Discourse Analysis (CDA) provides a framework to analyze how language, visuals, and symbols in advertisements construct meaning and perpetuate power inequalities. By deconstructing advertisements through a critical lens, CDA helps uncover the ideologies, values, and beliefs that underlie gender representations in advertising. Fairclough (1995) highlights two issues in Critical Linguistics in previous studies, namely "Critical Linguistics" begins by assuming that audiences interpret texts in the same way as analysts and ignores the importance of intertextual analysis of

texts (Sabir & Kanwal, 2018). Critical Discourse Analysis is based on the idea that text and talk play a key role in maintaining and legitimizing inequality, injustice and oppression in society (Martínez, 2023). It uses discourse analytical methods to show how this is done, but without restricting itself to one particular discourse analytical approach. Hearn argues that even academic feminists have concerns about the misrecognition of women and women's work in academia, which also relates to patriarchal norms, forms of patronage, male privilege, gendered division of labor, and rewards (cited in Meade et al., 2023).

Research on the discursive construction of women as a marginalized group continues to receive attention in the communication and gender studies literature. These studies, which aim to uncover inequalities in social structures and highlight women's problems, focus on issues such as oppression, domination, and powerlessness as well as patriarchy and gender-based discrimination (Nartey, 2023). Critical Discourse Analysis (CDA) connects discourse with society, aiming not just to describe the world but to enact change within it. Through CDA principles, one can dismantle the relationship between language and power, uncovering how discourse perpetuates social realities (Martínez, 2023). Critical Discourse Analysis (CDA) is known for its overtly political stance and concern for all forms of social inequality and injustice. The debate in CDA owes much to feminist approaches in women's studies Van Dijk (1991). Women are exposed to various issues of objectification, particularly in the workplace and media. In the past decade, feminist scholars have significantly contributed to raising awareness of these related issues at different levels, playing a crucial role in advancing this movement (Sumaira et al., 2023). Gender asymmetries are materially as well as symbolically enacted explicitly in some contexts and implicitly in others. The fact remains the same that women (and men) globally continue to live with patriarchy, albeit enacted to and extents across different social orders (Lazar, 2014 ; (Sohail et al., 2020).

FCDA combines CDA and feminist studies to analyze power and ideology in discourse, focusing on (hierarchically) gendered social arrangements. FCDA is not merely a deconstruction of texts but it emphasizes practical implications for women and men in communities, offering a unique perspective on gender issues beyond traditional CDA approaches (Nartey, 2021). Lazar (2007) articulates five main (interrelated) principles of FCDA as theory and practice: (i) feminist analytical activism, (ii) gender as ideological structure and practice, (iii) complexity of gender and power relations, (iv) discourse in the deconstruction of gender and (v) critical reflexivity as praxis (Lazar, 2007). Fairclough (1993), who is of the view that Critical Discourse Analysis (CDA) establishes unconventional connections among various social and cultural groups. He outlines three stages of discourse analysis: first, examining authors' or speakers' beliefs; second, assessing discourse's societal impact; and third, studying individuality and practicality within CDA (Hassan et al, 2019). The study adopts Norman Fairclough's Three-Dimensional Model as its theoretical framework, offering a comprehensive approach to Critical Discourse Analysis (CDA). This model comprises three interconnected dimensions: text, discursive practice, and sociocultural practice, each vital in understanding language's impact on societal structures (Heathy, 2020).

- 1) Textual Dimension (Description): This dimension scrutinizes linguistic features within the discourse, such as language choices and rhetorical strategies, to reveal power dynamics and meaning construction.
- 2) Discursive Practice Dimension (Interpretation): Examining how language is employed in context, this dimension highlights social reality construction and power relations, including speaker positioning and influence strategies.
- 3) Sociocultural Practice Dimension (Explanation): Widening the analysis to societal context, this dimension explores language's interaction with societal structures and ideologies, unveiling cultural influences on language use.



**Figure 1.** Fairclough's dimension of discourse analysis  
Source : (Heathy, 2020)

Furthermore, there are several previous studies related to this research. First, the research conducted by Muakibatul Hasanah and Robiatul Adawiyah (2021) entitled *Diferensiasi Konsep Perempuan Tiga Zaman Kajian Dekonstruksi Jacques Derrida*. This research aims to identify the differences in the concept of women and also to explain the elements of aporia in three novels such as *Siti Nurbaya*, *Belenggu*, and *Di Balik Kerling Saatirah*. This research uses qualitative research which uses the data collected from the dialogue, monologue, and narratives in the novel that relate to the focus and objectives of the research. Using deconstruction theory as the approach of this research, the researcher found that the elements of aporia in three novels classified into paradox, irony and contradiction. Next, the research conducted by Israa Burhanuddin Abdurrahman et al. (2023) entitled *A Critical Discourse Analysis of Feminism in Katherine Mansfield's Bliss*. This analysis aims to look into the language employed by women, as well as the counter-linguistic tools and strategies they employ to overcome social subordination. The study also seeks to understand how social inequality is expressed verbally in British society. In this study, it is hypothesized that man is superior, controller, and dominant compared to woman as the opposite. The researcher uses Norman Fairclough theory of Critical Discourse Analysis to analyze the research. The result of this research shows that Bliss shows some concerns of women in that culture. The research data is a short story named Bliss that was published in 1922. Using qualitative data analysis, the object of data analysis focuses on textual level such as vocabulary, grammar, and text structure. The result of this research shows that Bliss shows many points of view of women in that culture. It shows that women are not as superior as men. Last, the research conducted by Damayanti et al. (2022) entitled *Kesetaraan Gender dalam Iklan Keperluan Rumah Tangga di Televisi*. This research aims to identify the gender equality and image in some advertisements about households on television. This research uses qualitative study which focuses on the Critical Discourse Analysis approach with Sara Mills theory. The data is collected by using documentation techniques, and the source of the data is from the advertisements on RCTI, Net TV, and Global TV channels. The results of this research shows that there are some gender equality issues in these advertisements such as women can also do many activities in the public sphere, and men and women are both equal in terms of education, working, giving opinion, cooking, doing housework and taking care of children.

It can be seen from previous research that the issue of feminism or gender equality has been interesting for some researchers. Although the focus of analysis of each of this research is different from each other, they have the same purposes in order to find out the position of women and men in society. Meanwhile, this research tries to not only find out the position of women and men in society but also to identify the issues of gender equality in advertisements in Indonesia that have been shifting from its true meaning. Furthermore, by revealing the meaning of deconstruction in these advertisements, it can discover the meaning of gender equality that has not received attention so far. Because of some issues related to the gender equality in these advertisements, the researchers are interested in analyzing the gender equality issues in four advertisements in Indonesia. This research is beneficial for the other researcher in analyzing the similar topic related to gender equality in advertisements and to share awareness about this issue in society.

## 2. Method

This research uses a descriptive qualitative method. This research is qualitative, with a naturalistic approach that sees reality as multiple, contingent, and structured, which aligns with the principles of deconstruction (Burman & Maclure, 2005; Khadafi, 2021). Qualitative procedures use text and image data, have different data processing steps, and use various inquiry strategies (Creswell & Creswell, 2018).

### Data Source and Data Collection

The perspective of critical discourse analysis is categorized as comparative descriptive research because it describes and compares the hegemony that appears in advertisements on YouTube with the perspective of society. Primary data was obtained through interviews with informants selected based on certain criteria (Khadafi, 2021). This data includes commercial advertisements, both from brands and public services, related to gender equality on YouTube, as well as background information on media, gender equality polemics in society, and previous research on deconstruction. This research uses interview and Simak Bebas Libat Cakap (SBLC) with further technique of notetaking, where the researcher listens and records the speech in the advertisement to collect data. Interview is the main technique in qualitative data collection (Gill, Stewart, Treasure, & Chadwick, 2008). Important steps in interviewing include selecting informants based on the research criteria, determining the appropriate type of interview, and arranging details such as location, time, recording method, and participant consent to ensure valid data (Virella & Woulfin, 2024). Informant criteria include 1) male or female; 2) aged 25-75 years old (not senile); 3) married; 4) able to speak Indonesian; 5) physically and mentally healthy; 6) willing and open to share their views; and 6) open to sharing their views. The SBLC technique involves the researcher as a passive observer of language use by informants without being involved in the speech events under study. The researcher then records the utterances during the observation process using the note-taking technique (Mahsun, 2017).

### Data Analysis

Researcher used data validity techniques involving triangulation of techniques and sources. *Triangulation* is defined as an effort to verify data from various sources using various methods. In testing the validity of the data, researchers applied source triangulation and technique triangulation techniques, namely by confirming and verifying data from various sources and through various approaches. The goal is to determine data validity comprehensively (Herdiyanto, 2024). Before deconstruction, this article analyzes each text to understand its content and purpose, focusing on the ideology constructed by the text. Jacques Derrida's approach dismantles power structures, social norms, and cultural representations that support gender inequality. Deconstruction aims to uncover the assumptions behind existing gender concepts and highlight their impact on individuals and society. The deconstruction steps include: 1) determining the themes and central tensions of the text; identifying the binary oppositions that support those tensions; inverting the metaphysical hierarchy of binary oppositions, and 4) neutralizing the hierarchy through the deployment of meaning. The results of the deconstruction analysis are compared with informant interviews to gain perspectives on gender equality in Indonesia, which are then combined with the semantic deployment of the text's ideology to provide socio-cultural insights.

## 3. Result

### Microstructural Dimension (Text Analysis)

The microstructural dimension focuses on the text analysis. It is analyzed using the language tools from each advertisement, which focus on selecting diction or vocabulary, grammatical units, syntactic functions, and forms of language. There are some similarities between advertisements 1 and 4 in terms of diction. The writers use specific diction or vocabularies that relate to gender equality. The analysis from advertisement 1 shows that some language tools show meaning related to gender equality. The word "your stereotype" in an advertisement used by the second speaker directly indicates that the first speaker has a limited view or is bound by standard views that tend to underestimate or generalize based on gender. In addition, the use of the word "partner" by the second and third speakers emphasizes the central message of this advertisement, which is gender equality. This word was chosen to emphasize that women and men should be seen as equal, especially in the context of development and social roles. Last, the second speaker uses the word "gender discrimination" directly to confront discriminatory attitudes that the audience may have. The ad seeks to raise the audience's awareness of the issue by explicitly mentioning it.





**Figure 2.** Advertisement 1

Sources: <https://www.youtube.com/watch?v=S5VlymCZF28>

1st speaker: *"Emang ya! sukses, kaya. Wah identitas laki-laki abis".*

1st speaker: "You are successful and rich. What a great male identity."

Gender discrimination in the conversation is evident when the first speaker associates success and wealth with "male identity", suggesting the assumption that these traits belong primarily to men. This reflects gender discrimination by limiting the definition of success and wealth as masculine, thereby trivializing the contributions of women.

2nd speaker: *"Lah, stereotype lo. Sekarang lo lihat arah jam 2 lo".*

2nd speaker: "Lah, your stereotype. Now, you look at the 2-clockwise direction".

Gender equality refers to the fair treatment of all genders. In this conversation, the second speaker challenges the first speaker's gender stereotypes by inviting a different view of reality, perhaps by showing real examples that do not fit the stereotype (such as successful and wealthy women).



**Figure 3.** Advertisement 1

1st speaker : *"Itu pengecualian, petugas keamanan, pelindung, pasti laki-laki".*

1st speaker: That is an exception: security guards, protectors, definitely men.

The First speaker reflects on gender discrimination through stereotypes that associate the security guard or protector role with men. The statement implies that women who take on such roles are the exception, not the norm and that such roles are naturally suited to men. This reinforces gender discrimination by reinforcing stereotypes that limit women's abilities in roles that are considered masculine.

2nd speaker : *"Perempuan itu mitra bukan pelengkap belaka. Masih mau diskriminasi gender"*.

2nd speaker: Women are partners, not mere appendages. Still want gender discrimination.

The second speaker challenges gender discrimination with a deconstructive approach that dismantles the first speaker's assumptions. By emphasizing that women are equal partners, not mere appendages, the second speaker promotes gender equality, rejects stereotypes that limit women's roles, and challenges the view that only men are suitable for the role of protector or security officer. Furthermore, the other language features the researchers found related to the sentence structure. The dialogue in advertisement one is structured with short sentences and quick responses between speakers. This reflects a conversational dynamic deliberately created to depict a debate or confrontation between the old view (gender stereotypes) and a more progressive view. The speaker also uses rhetorical questions like "Do you still want gender discrimination?" to get the audience to think and doubt any discriminatory attitudes or views they may have.



Figure 4. Advertisement 2

Source: <https://www.youtube.com/watch?v=AaJf6qpayDk>

However, in advertisement 2, "the hoodrat" (nature) is used to justify the division of tasks, assuming that cooking is the wife's job according to her nature. This reflects a standard patriarchal view. The questions also emphasize it: The husband asks, "Why do I have a wife if I have to cook for myself?". This statement shows a reliance on traditional gender roles, where wives are assumed to care for the kitchen while husbands work outside. Furthermore, in advertisement 2, the husband uses assertive and aggressive phrases, such as "Why do I have a wife if I have to cook by myself?" to express frustration with the division of tasks that he perceives as unfair. This contrasts with the representation shown in Advertisement 3, where the woman or wife appears to handle all the work, both inside and outside the home, which her daughter acknowledges. The ad presents the view that women can manage multiple domestic and public responsibilities simultaneously, highlighting the inequality in perceptions of the division of household duties.



Figure 5. Advertisement 3

Source: <https://www.youtube.com/watch?v=nnv9fYekzOY>

The reliance on traditional gender roles is also shown in advertisement 3 by the diction “*Super Bunda* or super mom” used by the children to describe her mother as someone with much power, both at home and work. It highlights the double burden that women often face. Advertisement 3 uses short and simple sentences such as, “Dad only works at the office. Mom is already at work and still has the strength to cook”, it shows that the children simply point out the inequality in contribution between fathers and mothers. In Advertisement 4, women's contributions inside the home are significant, while their contributions outside the home are often not recognized or valued. This contrast highlights the profound difference in perception and recognition of women's contributions in the domestic sphere compared to the public sphere.



Figure 6. Advertisement 4

Source: <https://www.youtube.com/watch?v=24v7oNI70II>

Advertisement 4 highlights gender discrimination with the words “Women are incapable?” and “Women are weak?” These questions are used to challenge the negative assumptions often attached to women. These words are deliberately chosen to provoke thought and question existing stereotypes. Last,



advertisement 4 uses a series of questions such as “Women are incapable?”, “Women are weak?” and “Women are only companions?”, “Women are unable to lead?” or “Women have low education?” This structure of sequential questions engages the audience and gets them to reflect on their assumptions about the role of women in society.

Next, the narrative structure of advertisement one is built by showing how gender stereotypes (for example, the notion that only men can succeed or be protectors) are directly challenged by the second and third speakers. This advertisement not only shows the stereotypes that build but also the visualization. In the advertisements, a visual of a woman pilot and a policewoman is used to reinforce the message that women are capable and worthy of positions that are usually considered male roles. This shows how visuals and language work together to convey a message. This narrative also uses the final affirmation, “Remember! Women and men are equal partners in the development” to affirm the advertising message. It is a strong and direct statement that serves as the narrative's climax. Last, this advertisement uses irony when the first speaker states, “That is an exception”, referring to female security guards, which the second speaker then refutes. This ad subtly highlights how wrong this assumption is. The other advertisement such as advertisement 2, also used narrative language such as the use of rhetorical questions. “We as husbands must be able to cook”, because husband and wife should have the same responsibilities in the kitchen”, which not only questions but also provides solutions to gender role conflicts in the household. However, advertisement 3 uses reflection on the last sentence from the father, “If you can work, I should be able to cook too”, shows a reflection and an expected change in attitude, where the husband begins to understand the importance of equality in the household. It is the same with advertisement four, which uses assertive and confrontational language. The use of phrases like “Abolish stereotypes” is a strong and direct statement, urging the audience to act and change their views.

### Mesostructural Dimension (Discourse Practice)

The analysis of the mesostructural dimension or discourse practice in these advertisements focuses on how these texts are produced, distributed, and consumed in a particular social context. The four advertisements are produced by the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia (advertisements 1 and 4) and ABC or *Ahlinya Buat Citarasa* company. The Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia or *Kementrian Pemberdayaan dan Pelindungan Anak* (KPPA) is a government agency that aims to promote gender equality and empower women. The production of this advertisement is in the context of government policies that encourage public awareness of gender issues, especially in deconstructing stereotypes that exist in society. Through this agency, the advertisement can be distributed and disseminated through television and social media, particularly YouTube, allowing for broader and faster access across various communities. By distributing through digital platforms, KPPA targets a younger and broader audience and those active on social media. However, this ad is likely to be consumed by the public, including those who are not fully aware of gender equality issues. The messages in this ad are designed to challenge stereotypes that most people may still believe in, thus inviting the audience to reflect and change their views on gender roles.

Furthermore, ABC (*Ahlinya Buat Citarasa*) is a well-known brand in the food industry. It used the occasion of Women's Equality Day to promote its products while voicing a social message about gender equality in the household. This production shows that commercial companies are starting to adopt social issues in their marketing campaigns to build an image that cares about gender equality. There are also a lot of advertisements from ABC that use Gender Equality as the central theme of the advertisement. The ad was distributed through television and digital platforms such as YouTube, as well as possibly through television and other media accessed by household consumers. This distribution suggests that the company is targeting a broad audience, particularly households, which are the primary consumers of their soy sauce products. In addition, the ad is consumed by Indonesian families, especially homemakers and husbands who may still hold traditional views on gender roles. The message of equality in this ad aims to encourage attitude change among husbands to be more involved in household tasks. Furthermore, the distribution targets are also families, especially young couples who are more open to equal roles in the household. By featuring a dialogue between father and son, the ad aims to impart the value of equality to the younger generation while encouraging behavioral change among parents.

In general, these four ads were produced in the context of social campaigns to promote gender equality, both by government agencies and commercial companies. The distribution of the ads through digital platforms allows these messages to reach a broad audience, especially the younger generation and Indonesian families. The consumption of these ads is expected to influence people's views and behaviors towards gender roles in the household and society as a whole. This microstructural dimension shows how these (advertising) texts aim to promote products or programs and reshape existing social norms regarding gender.

### Macrostructural Dimension (Socio-Cultural Practice)

Analysis of these advertisements' macrostructural or socio-cultural practice dimensions focuses on the social, cultural, political, and economic contexts that influence the production, distribution, and consumption of these texts socio-cultural practices found in all four advertisements related to gender equality in Indonesia. Advertisement 1 shows that in the social context of Indonesia, where gender stereotypes are still extreme. Many still hold traditional views on men's and women's roles, especially regarding domestic work and responsibilities. A robust patriarchal culture influences the way people view gender equality. This ad aims to challenge and deconstruct these views by showing that women can play an equal role with men in various fields, including national development. Furthermore, similar to advertisement 1, advertisements 2 and 3 emphasize the stereotype gender that the kitchen has traditionally been considered a woman's domain. However, with social change and increased awareness of gender equality, this view is beginning to change. This ad seeks to change this traditional perception by promoting kitchen duties as a shared responsibility between husband and wife. This reflects the changes in modern social values, where gender roles have become more flexible and dynamic. The other socio-cultural practice also shows in advertisement four that women are still often considered inferior regarding leadership ability and education in Indonesia. This ad aims to combat stereotypes and strengthen women's position as equal nation-building partners.

On the other hand, the political context is also reflected in advertisements 1 and 4. Politically, the ad was produced by the Ministry of Women's Empowerment and Child Protection, which promotes government policies on gender equality. The Indonesian government, mainly through the Ministry of Women's Empowerment and Child Protection, has been trying to implement policies that support women's empowerment and eliminate gender discrimination. This ad is part of that effort, demonstrating the government's commitment to advancing the gender equality agenda at the national level. It also shows how the government is trying to build a narrative that supports women's participation in all aspects of national development. In addition, advertisements 1 and 4 show the economic context in which women's role in national development is increasingly recognized, especially in globalization and economic growth. The ad not only promotes gender equality but also underscores the importance of women's participation as workers and entrepreneurs in the economy. However, advertisements 2 and 3, this ad not only promote gender equality but also reflect the marketing strategies of companies that seek to embrace progressive social values to enhance their brand image in the eyes of consumers. Companies like ABC see the importance of associating their products with modern values consumers increasingly value. The ad shows companies trying to align their products with changing social values. By promoting the idea that a real husband is one who also cooks, ABC is trying to appeal to consumers who value gender equality and place importance on shared roles in the household.

## 4. Discussion

A feminist critique of the advertisement highlights its portrayal of women as adept multitaskers, both in domestic and professional settings, potentially reshaping perceptions of gender roles. By depicting women excelling beyond traditional domestic roles, the ad aims to combat stereotypes and foster appreciation for women's diverse contributions. However, the ad also mirrors enduring gender stereotypes, relegating women to household duties while positioning men as dominant in public spheres. It underscores the importance of recognizing women as equals and advocates for gender equality, aiming to empower women and dismantle notions of female inferiority. If according to Van Dijk (1989) that critical discourse analysis (CDA) studies the exertion of political, social, economic power relations through text or speech, and aims is

to expose the social and political inequality in order to change it with social justice and equality in economics as well as politics for different sections of the society (Hassan et al., 2019).

This research aims to break the stigma of gender inequality to change it by recognizing women as equal partners in development, raising awareness of the importance of gender equality, and supporting women in accessing equal opportunities in various fields of life. As Braidotti (2013) maintains, the challenges that characterize our contemporary reality encourage academia “to undertake a leap forward into the complexities and paradoxes of our times (Brunetti, 2022). This research analyzed and found that old cultural relics and old views on gender contribute to creating and reinforcing patriarchal stereotypes about women that are typical in society. This article proposes a feminist critical discourse analysis, inspired by goals of social emancipation and transformation, to critique deeply unequal social structures regarding discursive aspects of social justice. It aims to merge insights from CDA and feminist studies, akin to Lazar's research (2007), to delve into the intricate dynamics of power and ideology within discourse, particularly in perpetuating gendered social hierarchies. It emphasizes the intersectionality of gender with other social identities like sexuality, ethnicity, age, ability, social class, and geographical location for a comprehensive understanding.

Pro-interviewee opinions strongly support gender equality and women's active role in various social and professional life aspects. They viewed women working outside the home as making a positive contribution to the family economy and personal development and supported men's involvement in household chores to achieve a balance of roles at home. Higher education for women is considered important to support their careers and educate their children. In contrast, women's leadership roles in government agencies or companies and their participation in male-dominated professions are seen as positive steps that reflect the progress of gender emancipation and women's equal ability in the professional world. In contrast, the opposing view tends to be conservative, assessing those women working outside the home, especially in companies, can disrupt family harmony and create conflict in husband-wife relationships if the wife's income is higher. Male involvement in household duties is considered less important, and women should stay at home rather than hold leadership positions, despite recognition of women's qualifications in male-dominated professions.

The findings suggest that gender equality remains a significant challenge in both countries, although, in Nigeria, there is more active resistance to existing gender structures. Gender representation in media and advertising in Pakistan still shows clear inequalities, where women are often portrayed in traditional roles such as housekeepers. At the same time, men are dominant and associated with physical strength and decision-making roles. While some advertisements have begun to challenge these stereotypes, representations, in general, continue to reinforce patriarchal structures (Javed, Asif, Tariq, Ali, & Ayoub, 2024). In contrast, in Nigeria, women are using platforms such as blogs to fight gender inequality, critique patriarchy, and build positive identities and self-empowerment. Strategies include condemnation of gender discrimination, resistance to toxic gender narratives, and appreciation of women who reject sexist behavior. These efforts serve as socio-political critiques aimed at the transformation and emancipation of women in Nigeria and Africa (Nartey, 2024).

## 5. Conclusion

This research presents an in-depth understanding of the meaning of gender equality in advertising and society by using a Critical Discourse Analysis (CDA) approach. Applying Fairclough's Three-Dimensional Model from a feminist perspective, this research identifies the presence of traditional gender stereotypes in advertisements and reveals efforts to overcome them. The textual dimension of the analysis reveals how advertisements reflect social norms that devalue women's abilities and limit their roles to the domestic sphere. The discursive practice dimension shows how these stereotypes are internalized and reproduced in culture, inhibiting women's leadership roles. Meanwhile, the sociocultural practice dimension emphasizes the need to challenge gender norms to promote women's equality and empowerment.

The findings from this study are supported by the opinions of pro-gender equality interviewees, who support women's active role in various aspects of life and men's involvement in household chores. They see women's higher education and leadership roles as positive steps towards gender emancipation. In contrast, the opposing view considers women working outside the home as disrupting family harmony and considers men's involvement in household chores as less important. This article contributes significantly to identifying and analyzing gender bias in advertisements with a CDA approach, allowing researchers to explore how

language and images in advertisements reflect and reinforce gender stereotypes. This analysis not only sheds light on the surface description of advertisements but also provides deep insights into the contribution of advertisements to the maintenance or challenge of gender stereotypes through textual, discursive, and sociocultural dimensions. The practical implications of this study include the development of more inclusive marketing strategies, stricter media policies regarding gender representation, and increased public awareness regarding gender bias in the media.

For future research, it is recommended to conduct cross-cultural studies comparing gender representations in advertisements in different countries, evaluate the influence of social media and digital advertising on gender perceptions, and examine the long-term impact of gender representations in advertisements on people's attitudes and behaviors. Thus, this article not only provides insights into gender bias in advertisements but also paves the way for further research and practical actions that can help address gender equality issues in society

### Declaration of Conflicting Interest

The authors state that there is no conflict of interest concerning the publication of this paper.

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