

STAND UP COMEDY AS A COMMUNICATION MEDIA FOR WOMEN'S RESISTANCE TO THE PATRIARCHAL SYSTEM (CASE STUDY: STAND-UP COMEDY SAKDIYAH MARUF)

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ABSTRAK

Artikel ini membahas tentang penggunaan *stand-up comedy* sebagai media komunikasi perlawanan perempuan terhadap sistem patriarki. Studi kasus yang digunakan adalah komika Sakdiyah Maruf, yang menggunakan *stand-up comedy* untuk menyuarakan isu-isu kesetaraan gender dan perlawanan terhadap sistem patriarki. Metode penelitian kualitatif digunakan untuk mendapatkan pemahaman yang mendalam tentang *stand-up comedy* sebagai media perlawanan perempuan terhadap sistem patriarki. Teknik pengumpulan data penelitian dilakukan melalui analisis dokumen. Dokumen yang di analisis adalah rekaman penampilan *stand-up comedy* Sakdiyah Maruf yang berkaitan dengan tema perlawanan perempuan terhadap sistem patriarki yang berasal dari youtube. Teknik analisis data yang digunakan dalam penelitian ini adalah teknik analisis semiotika Roland Barthes. Hasil penelitian menunjukkan bahwa *stand-up comedy* dapat menjadi media komunikasi yang efektif dalam memperjuangkan kesetaraan gender dan perlawanan terhadap sistem patriarki. Kelebihan *stand-up comedy* sebagai media komunikasi perlawanan perempuan terhadap sistem patriarki antara lain karena dapat membangkitkan kesadaran masyarakat akan isu-isu kesetaraan gender, menghibur dan mengedukasi sekaligus, serta mampu menampilkan sudut pandang perempuan yang berbeda dari yang biasanya terlihat dalam media *mainstream*. Kesimpulannya, *stand-up comedy* dapat menjadi media komunikasi perlawanan perempuan terhadap sistem patriarki yang efektif dan memiliki potensi besar dalam mempengaruhi sikap dan perilaku masyarakat terkait dengan isu kesetaraan gender..

Kata kunci

Media Komunikasi digital, perlawanan perempuan, stand-up comedy.

ABSTRACT

This article discusses the use of stand-up comedy as a medium of communication against women's resistance to the patriarchal system. The case study used is the comic Sakdiyah Maruf, which uses stand-up comedy to voice issues of gender equality and resistance to the patriarchal system. Qualitative research methods were used to gain an in-depth understanding of stand-up comedy as a medium for women's resistance to the patriarchal system. Research data collection techniques were carried out through document analysis. The document being analyzed is a recording of Sakdiyah Maruf's stand-up comedy performance related to the theme of women's resistance to the patriarchal system, which comes from YouTube. The data analysis technique used in this research is Roland Barthes' semiotic analysis technique. The results of the study show that stand-up comedy can be an effective communication medium in the fight for gender equality and resistance to the patriarchal system. The advantages of stand-up comedy as a medium of communication against women's resistance to the patriarchal system, among others, are that it can raise public awareness of issues of gender equality, entertain and educate at the same time, and present a woman's point of view that is different from what is usually seen in the mainstream media. In conclusion, stand-up comedy can be an effective medium of communication against women's resistance to the patriarchal system and has great potential for influencing people's attitudes and behaviors regarding the issue of gender equality.

Keywords

Digital media communication , stand-up comedy, women's resistance

Introduction

In Indonesia, the relationship between men and women is still unequal (Nisak & Sugiharti, 2020; Sudarso, Keban, & Mas'udah, 2019), this is reinforced by the Human Development Index (IPM) submitted by the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia in 2019, the position of women is below men with the number 69.18 while the value of the Human Development Index for men is at 75.96. This figure reflects the fact that women still face many inequalities, ranging from the economy to incidents of violence against women (Wijers, 2019). The inequality of status between men and women in this patriarchal culture creates differences in the rights and opportunities that men and women receive (Siddiqi, 2021; Wood, 2019). Men are more often at an advantage in terms of education, employment, and politics. Women often experience discrimination and find it difficult to obtain the same rights as men. Often women are considered not to need higher education. While men act as breadwinners, they have a dominant position in family decision-making, they are free to carry out and fulfill public roles (Choudhry, Mutalib, & Ismail, 2019). Things like this lead to discrimination against one gender which reinforces patriarchal culture in people's lives (Bishu & Heckler, 2021).

Bourdieu stated that men dominate women, seen through social structure and productivity so that men often get the best part compared to women. This is where a gap arises which is called Patriarchy (Sikweyiya et al., 2020). Patriarchal culture and ideology are socialized in society because their legitimacy comes from various fields of life, starting from religion and ideology, and from the state (Aytac & Rossi, 2022). Therefore, even though throughout history there have been many women who have held important positions in society and the state, they have not always been valued for their roles and abilities. This condition not only suppresses women's participation in public activities, but also creates discrimination against women. Sex and gender discrimination raises a number of problems faced by women at home, in society, and in national life (Llorens et al., 2021; Sardinha, Maheu-Giroux, Stöckl, Meyer, & García-Moreno, 2022).

The problem of the gender role gap also occurs in North Sumatra. In North Sumatra, although many women have pursued tertiary education, there are still many women who experience difficulties in obtaining education on a par with men, especially at higher levels of education such as postgraduate programs. There are still many schools that apply rules that are discriminatory for women, such as limiting activities outside of school and allowing higher absences for boys than girls.

Another problem related to the gap in gender roles in North Sumatra is in the field of work. Although most women in North Sumatra have jobs, there are still differences in employment opportunities and income between men and women. Women are often seen as underprivileged and unsuited to work in certain sectors, such as industry or construction, so they are more likely to work in the informal sector with lower earnings. The gap in gender roles can also be seen in terms of political participation in North Sumatra. Even though women in North Sumatra have the same rights as men in general elections, there is still a gap in political participation between men and women. Women are often not represented in public positions, such as village heads or DPRD members, because there is still a stigma that politics is the domain of men.

Various forms of resistance and protests were launched by women as an effort to overcome inequality and discrimination that occurred, including (i) through demonstrations on the streets or in front of government buildings. In this action, women can express their disappointment and dissatisfaction with the patriarchal system; (ii) through the women's rights movement as a vehicle for fighting for women's rights such as the right to education, health, employment, and justice; (iii) forming discussion groups as a medium for women to share experiences and problems they face. Through this discussion, women can build solidarity and strengthen resistance movements against the patriarchal system; and (iv) through various works of art such as films, books and other performing arts, they can become a medium for women to express critical messages about the patriarchal system. This work of art can strengthen the women's resistance movement and change people's perceptions of the role of women in society (Amonyeze & Agbo, 2022; Jurriëns, 2020).

One of the works of art that can be a medium or a place for women to protest against the patriarchal system is stand-up comedy (Kathleen Wentrack, 2012; Lodhia, 2021; Nwoke, 2022; Shivaprasad, 2020). Stand-up comedy is a performing arts form in which a single comedian appears in front of an audience with the aim of entertaining and making them laugh through different and amusing segments (Ajay Kumar, Sofiya Khan, & Tanushka Soni, 2023). Stand-up comedy can be an effective communication medium to overcome the patriarchal system because it can provide space for discussion and strengthen the women's resistance movement (Sihombing, Fajri, Sonali, & Lestari, 2023; Smith, 2021).

Stand-up comedy can be a means for women to convey critical messages about the injustices that occur in a patriarchal society in a creative and entertaining way. In show stand-up comedy, women can express their experiences and feelings about discrimination, injustice, and social pressure faced by women in a patriarchal society (Marianto, 2019). With humor and intelligence, women can express their criticism and concern for the patriarchal system without sacrificing their strength or dignity. Besides that, stand-up comedy can also strengthen the women's resistance movement against the patriarchal system by building awareness and solidarity (Fuente, 2019). Show stand-up comedy carried out by women can inspire other women to speak up and become part of the women's resistance movement against the patriarchal system. Stand-up comedy can be a means of conveying critical messages about the patriarchal system in an easily digestible and entertaining way. Comedians can use humor to reduce tension or tension associated with sensitive topics and help the audience to engage emotionally (Alzoubi, Al-Shawabkieh, & Neimneh, 2020).

According to Jay Sankey, when doing stand-up comedy, making verbal communication into comic power (the person doing stand-up comedy) in conveying the message to the audience. Besides that, stand-up comedy also presents an element of humor in conveying the message, making it easier for the audience to accept material/discussions that are still sensitive and taboo such as patriarchy (Roosyidah & Mahadian, 2020). Fighting against the patriarchal system and discrimination against women is the focus of the material presented by the comic Sakdiyah Maruf in each of his performances. She is consistent with material that presents women's issues and fights for women's rights in her own way, namely stand-up comedy (Sihombing, Marcellian, T, & Piay, 2021). Sakdiyah also frequently brings issues of feminism and gender equality into her stand up comedy shows and uses the stage as a platform to

promote social justice . Sakdiyah has a unique way of discussing issues related to women in a patriarchal society, in which she uses humor and easy-to-understand language to convey her message. She also often criticizes gender stereotypes and introduces new concepts about feminism and gender equality (Fatmawati, Cahyono, & Cahyono, 2018).

Several previous studies on the use of humor as a medium of protest against the inequality of roles between men and women have been carried out. Riquelme, Carretero-Dios, Megías, & Romero-Sánchez (2021) mention that Spanish women use subversive humor against discrimination against women and gender inequality by raising awareness among people with lower feminist identities so that they are more involved in collective action. Research by Brantner, Lobinger, & Stehling (2020) shows that humor through the medium of Twitter is an alternative way for women in Germany and England to voice their protests against the unequal roles between men and women. The two studies above show that humor packaged in various forms can be a medium for women to express their protests. However, previous research is different from ours because we focused on stand-up comedy. Research by Sihombing et al. (2023) also shows that stand-up comedy can be a medium of protest for women. However, this research does not analyze how the communication strategy is carried out through stand-up comedy. Research on the stand-up comedy presented by Sakdiyah Maruf in voicing gender equality has been carried out by Marianto (2019), but this research is focused on the content or content presented by Sakdiyah, not on the communication strategy carried out by Sakdiyah Maruf. Based on previous research, this research is important to do.

Apart from that, Sakdiyah is also an inspirational figure who can provide motivation for women to pursue their dreams without fear of discrimination and stereotypes. She proved that women can also be successful and have a big influence in society, including through art and entertainment (Fatmawati et al., 2018). Sakdiyah Maruf's stand-up comedy was chosen as the subject of this study with the consideration that she continues to voice gender equality in every stand-up performance. So, an analytical study of how Sakdiyah Maruf fights the patriarchal system presented in the form of stand-up comedy is very important to do because. Based on the background above, this study aims to analyze stand-up comedy as a medium for women's resistance to the patriarchal system with case studies of material presented by comic Sakdiyah Maruf.

Method

Qualitative research methods were used to gain an in-depth understanding of experiences, perceptions, and views on stand-up comedy as a medium for women's resistance to the patriarchal system, using descriptive and interpretive approaches. The research subject is Sakdiyah Maruf, a female comic who uses Stand Up Comedy as a communication medium against the patriarchal system.

Research data collection techniques were carried out through document analysis. The document being analyzed is a recording of the performance of Stand Up Comedy Sakdiyah Maruf which is related to the theme of women's resistance to the patriarchal system originating from YouTube. These documents can be used as secondary data sources that can strengthen the data analysis carried out. In this study, the researcher

watched several performance videos *stand-up comedy* and *talk show* Sakdiyah Maruf and get the results described in the following table:

Table 1. Sakdiyah Maruf Stand Up Comedy Show

Event Name	Organizer	Number of Bits Discussing Patriarchy
Rosi	TV Compass	3 Bit (material)

The data analysis technique used in this research is Roland Barthes' semiotic analysis technique. The analysis was carried out by identifying the signs (signifiers) used by Sakdiyah Maruf in the Stand-Up Comedy that he presented, then understanding the meaning or concept contained in the sign (signified). The results of this analysis are used to answer research questions about how Sakdiyah Maruf's Stand-Up Comedy can be used as a medium of communication against women's resistance to the patriarchal system.

After analyzing the two videos above, the researcher observed and separated the other topics from the topic of patriarchy which was presented in each appearance stand-up comedy Sakdiyah Maruf. Next is to count the number of bits discussing patriarchy delivered in each of his appearances. Then, the researcher chose which video has the highest number of bits discussing patriarchy. The reason the researcher decided to choose Sakdiyah Maruf's performance in the Rosi performance for research was because this performance mostly talked about resistance to patriarchy wrapped in comedy.

Result and Discussion

In this section the researcher will describe the results of the analysis of 3 unit bits (matter) stand-up comedy Sakdiyah Maruf in the Rosi Kompas TV program. The findings in this study were first described through presentation sign (sign) consisting of Sakdiyah Maruf's monologue, along with the way it is delivered and the response from the audience in the form of laughter. As a complement, the researcher puts bold letters to emphasize sentences that mark the humorous part. Image placement is for illustration purposes only and is not included in the section sign (sign). Then, these signs are analyzed into three forms of Barthes' semiotic analysis, which consist of denotation, connotation and myth meanings. The following is a dissection of 3 bits (material) of Sakdiyah Maruf in the Rosi Kompas TV program with the title Women Don't Go to Higher Education to Patriarchal Questions.

Scene 1: Girls Don't Go to High School

Table 2. Sign Analysis Scene 1: Girls Don't Go to College

Picture	Rosi Kompas TV, Women Don't Go to High School
	
Sign	
Monologue 1	<p><i>"Haduhh semuanya yang menyaksikan pada hari ini ya, kita memperingati Hari Kartini tapi saya mau cerita nih jadi perempuan sejak kecil itu sudah dibilangin, perempuan jangan sekolah tinggi-tinggi nanti enggak ada yang mau."</i></p> <p>Mode of delivery: Tone of voice is dismissive Audience noise: No laughter was heard</p>
Monologue 2	<p><i>"Diri sendiri mau, orang tua mau, lapangan kerja mau kalau cuma kamu yang nggak mau, nggak rugi."</i></p> <p>Mode of delivery: High voice, proud expression, laugh at the end Audience voice: Smile and laugh along</p>

Denotation: Since childhood, girls have always been told not to go to high school.

Connotation: A woman who has a higher education is considered useless because her life will only be in the kitchen.

Myths: Sakdiyah Maruf tells about the fate of a woman who has been told not to go to higher education since childhood. This is often conveyed by patriarchal men to women. Women who go to high school are considered useless and will have *power* who are more compared to men so it will be difficult to get a mate because no one dares to marry the woman. In this monologue, Sakdiyah imitates the way someone tells women not to go to high school with a trivial tone and mocking expression.

But in monologue 2, Sakdiyah denied this with the sentence "I want it, my parents want it, I want jobs, if you don't want it, you don't have to lose." In saying this, Sakdiyah gave a high intonation, followed by a proud expression. This shows a form of resistance to the patriarchal sentence.

Education is present not only for men, women also have the right to get the highest education. Women do not need to lower their quality just to be accepted by men. In addition, educated women will later create an educated generation too, so if education is considered useless then that is wrong. The results of this study support the

research of Riquelme et al. (2021) that women should receive an equal education with men.

Scene 2: A Woman's Place is at Home

Table 3. Sign Analysis Scene 2: A Woman's Place is at Home
Rosi Kompas TV, the place for women is to stay at home

Picture



Sign

Monologue 1

"Perempuan tuh katanya sudahlah enggak usah banyak bicara, ndak usah banyak berkarya, tempatnya perempuan itu di rumah saja katanya."

Mode of delivery: Low tone of voice, as if belittling

Audience noise: No laughter was heard

Monologue 2

"Loh padahal, berkat pandemi tempatnya laki-laki juga di rumah saja. Hahaha"

Mode of delivery: Laughing sound at the end

Audience voice: Smile and laugh along

Denotation:The woman is her place at home.

Connotation:Women are not allowed to talk and work a lot because their job is to take care of the house,


Myths:Most adherents of patriarchy demand that women do domestic work, don't need to talk much, let alone work because they think it's not a woman's job. The woman's duties range from cooking, cleaning the house, washing, shopping, and educating children. All of that becomes an absolute thing for women. While men are only required to work outside to earn a living and are not required to do housework. This statement was delivered by Sakdiyah Maruf in a low intonation tone and an expression of disdain, this was intended to imitate the patriarchal way of speaking who likes to belittle women.

Sakdiyah Maruf also countered this statement by saying, "In fact, thanks to the pandemic, the men are also at home. Ha ha ha." This means that both men and women have the same rights and obligations. There is no rule that women must stay at home and men have the right to work outside. In the current era, women have the right to express opinions and work and not to be restricted. Women have the same potential

and abilities as men to make good contributions to themselves, their families and the country. The results of this study support the research of Rinaldi and Salerno (2020) that women must be given the same rights as men both in education and work matters, because women are able to do so.

Scene 3: Muslim women should not face the West

Table 4. Sign Analysis Scene 3: Muslim women should not face the West

Picture	Rosi Kompas TV, Muslim Women Don't Look to the West
	
Sign	
Monologue 1	<p>“Saya ini menekuni <i>stand-up comedy</i> ini bukan tanpa tantangan loh, katanya kamu ini muslimah mbo jangan berkiblat ke barat katanya.”</p> <p>Mode of delivery: Low tone of voice, as if belittling Audience noise: No laughter was heard.</p>
Monologue 2	<p>“Loh Saya mikir sebagai seorang muslimah di Indonesia kalau enggak berkiblat ke barat shalatnya ke arah kemana?”</p> <p>Mode of delivery: Laughing sound at the end Audience voice: Smile and laugh along</p>

Denotation: Women are prohibited from oriented western.

Connotation: As a woman, it is forbidden to look west because the west is symbolized by freedom and progress.

Myths: Sakdiyah Maruf pursued stand-up comedy considered as a woman who is oriented to the West, because indeed stand-up comedy originating from Europe and America (Novita, 2017). In addition, women are prohibited from facing the west because the West is seen as a form of freedom and progress. This is because many new ideals emerge which are feared to threaten the position of men, for example the notion of feminism which fights for women's rights. Then, Sakdiyah Maruf countered this statement with humor, "Well, I think as a Muslim woman in Indonesia, if you don't face west, where do you pray?" Sakdiyah's expression was astonished and confused, hinting at why things like this still happen to women. Women cannot express themselves and women cannot appear in public just because they are women.

Based on the results of the analysis that has been carried out through the semiotic method, it is concluded that there are several forms of patriarchy that are opposed by Sakdiyah Maruf through bit (material) stand-up comedy; (i) Gender Discrimination.

When discussing acts of gender discrimination, this is always synonymous with women. Gender discrimination occurs because of actions that discriminate between men and women. Women's rights are limited, such as getting the highest possible education, having a career and wanting to do activities outside the home. This is seen in the analysis scene 1, scene 2 and scene 3; (ii) Subordination. This is seen in the analysis scene 2 which states that a woman's place is only at home. Women are always considered to have duties and responsibilities in matters of reproduction and domestic, while the men are in business public; and (iii) Double Load. Double burden means that the workload of one gender is greater and greater than that of the other sex. Currently, although there has been an increase in the number of women getting their rights such as being educated and working in the public sector, this has not been followed by a reduction in the burden on women in the domestic sector. Thus, women experience more and more burdens.

Regarding Sakdiyah Maruf's resistance to patriarchy through Stand-up Comedy in line with the expression that humor can be used as social criticism. Although Stand-up Comedy included in the scope of jokes, but there are different and unique in delivery and patterns through a communication perspective. Stand-up Comedy refers more to satire and criticism wrapped in his comedic style so that the aspirations to be conveyed can be accepted by the public. This representation is conveyed through sense of humor.

Sakdiyah Maruf's material on the Rosi Kompas TV program, the humor of resistance conveyed by Sakdiyah Maruf can be said to be part of the sense of humor. First, Sakdiyah Maruf displays humor against patriarchy through oral humor, and body language; Second, Inner material Stand-up Comedy Sakdiyah Maruf in the Rosi Kompas Tv program is clearly intended as a form of social criticism and resistance so that it can ease the burden of feelings and problems from patriarchal shackles towards women; and Third, Sakdiyah Maruf wraps up this form of resistance expressed through social humor conveyed in everyday language so that it is easily accepted by the community.

Stand Up Comedy has become a very popular and effective medium in conveying messages to the public. Through comedy, many messages can be delivered subtly but have a strong impact on people's views and attitudes (Smith, 2021). In Stand Up Comedy, comedians deliver their material spontaneously and entertain the audience in a funny and intriguing way. However, Stand Up Comedy can also be used as a medium to voice resistance against the patriarchal system, especially by female comedians (Fuente, 2019; Shivaprasad, 2020; Smith, 2021).

In this research, a case study was conducted on Sakdiyah Maruf's Stand Up Comedy performance as an example of the use of Stand Up Comedy as a communication medium for women's resistance to the patriarchal system. The results of the study show that Sakdiyah Maruf uses Stand Up Comedy as a medium to criticize various patriarchal issues, such as the role of women in society, gender discrimination, and sexual harassment. The comedy that she presents provides a new, different perspective on these issues, and gives a strong message to the audience about the importance of supporting women's struggles (Ruiz-Gurillo & Linares-Bernabéu, 2020).

Apart from that, Sakdiyah Maruf also uses Stand Up Comedy as a medium to build awareness among women about the importance of fighting for their rights and fighting against the patriarchal system that still exists in society. Through Stand Up Comedy, she is able to convey these messages in a subtle yet powerful impact on the audience. In the context of women's struggle to achieve gender equality, Stand Up Comedy can be a very

effective alternative media of communication. Stand Up Comedy offers a new and fresh style of communication, and can create awareness in society about the importance of supporting women's struggles. In this context, Sakdiyah Maruf and other female comedians can become pioneers of women's struggles through the medium of Stand Up Comedy (Finley, 2020).

Stand Up Comedy has several advantages as a medium of communication against women's resistance to the patriarchal system, especially in the context of this research which takes case studies from the Sakdiyah Maruf comic, including (i) attracting public attention: Stand Up Comedy has great appeal for society, especially for the millennials and the younger generation (Sihombing et al., 2021). In this case, Stand Up Comedy can attract public attention and gain wider public space to convey messages against the patriarchal system; (ii) Stand Up Comedy is not only entertaining, but also can provide education and awareness to the audience (De Ridder, Vandebosch, & Dhoest, 2022). Komika like Sakdiyah Maruf can use Stand Up Comedy to criticize various patriarchal issues, such as the role of women in society, gender discrimination, and sexual harassment, while still entertaining the audience; (iii) Stand Up Comedy has great appeal in changing people's attitudes and views on an issue (Chattoo, 2019). In this context, Stand Up Comedy can be used as a medium to change people's attitudes and views towards women's struggles to achieve gender equality; (iv) Stand Up Comedy provides a creative space for women to voice their resistance against the patriarchal system. In Stand Up Comedy, women can speak freely and express themselves without being constrained by social norms that hinder women's freedom; and (v) creating an open dialogue: Stand Up Comedy can also create an open dialogue between the comic and the audience. In this case, Stand Up Comedy can provide an opportunity for the audience to participate in discussions and gain a deeper understanding of the issues of women's resistance to the patriarchal system (Källstig, 2021).

However, keep in mind that Stand Up Comedy is not the only way to voice resistance against the patriarchal system. Women's struggle to achieve gender equality must be carried out through various means and various communication media, be it through social media, mass actions, or actions in public spaces. Stand Up Comedy can be a way to express resistance against the patriarchal system, but it must be balanced with other, more serious and systematic efforts to achieve gender equality goals

Conclusion

Stand-up Comedy being the right choice for Sakdiyah Maruf in fighting the patriarchal construct that has ensnared women to this day. This rather heavy gender issue is packed into a comedy so that it becomes a humor that is liked by the public. There is Stand-up Comedy which is becoming a trend with the topic of patriarchal issues making this discussion more widely discussed, with the aim of fighting for women without bringing men down. This form of resistance is addressed as part of criticism but in a friendly and pleasant manner. While serving bit (material) Stand-up Comedy what was conveyed by Sakdiyah Maruf against patriarchy, the humor that was conveyed was in the form of oral and body language by Sakdiyah Maruf, the aim is to criticize and fight patriarchy, and is expressed through social humor. If reviewed further, research similar to this is expected to be a means for other researchers in understanding science related to comedy and other forms of resistance to patriarchy in the future. Researchers also hope that there will be more perspectives about the

relationship of comedy with other gender issues. This is intended so that our society cares more about and understands gender equality. This research only discusses case studies on Sakdiyah Maruf, so there is room for further research on Stand-Up Comedy and communication media against the patriarchal system with a focus on different case studies or comparisons between several case studies.

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