

**THE GENDER PERFORMATIVITY OF FEMALE PRESENTER IN  
“MY TRIP MY ADVENTURE” REALITY SHOW PROGRAM**

**A THESIS**



**By**

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**ENGLISH DEPARTMENT  
FACULTY OF HUMANITIES  
UNIVERSITAS AIRLANGGA  
SURABAYA**

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**Submitted as the Partial Fulfillment of the Requirement for the Sarjana degree of  
English Department Faculty of Humanities  
Universitas Airlangga Surabaya**

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## DECLARATION

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The Writer



## ABSTRACT

Aini, Nur. The Gender Performativity of Woman Presenter in “*My Trip My Adventure*” Reality Show Program. Undergraduate Thesis, Faculty of Humanities, Universitas Airlangga Surabaya.

Many people, especially in Indonesia still think that gender is determined by sex. Most of them have difficulties in separating social construction from gender performativity. Gender performativity is how gender can act flexibly depending on the situation, place, and time. A person does not know that the performance of gender does not determine if she is a woman. By society, she must appear as feminine, and man must look masculine. Gender performance can construct a person's gender and television is a media that spreading it. *My Trip My Adventure* becomes a popular adventure program in Indonesia; it becomes a trending topic number one on twitter when aired, and it uses female as a presenter. The female presenter named Nadine Chandrawinata, she was an ex-Putri Indonesia 2009. This research aims to explain how gender performativity of woman presenter is constructed in the “*My Trip My Adventure*” reality show program. The method used in this study is qualitative method and also used semiotic reading television by John Fiske. In the method, John Fiske categorizes it into three social codes namely reality, representation, and ideology. This study uses the theory of gender performativity by Judith Butler. The theory explains about how gender can act flexibly depending on a situation, place, and time. As the result, “*My Trip My Adventure*” reality show program constructed woman as strong and brave adventurer with the negotiation of her performance. The form of negotiation is when she mixing her performance as masculine and feminine. When a woman enters to the adventure world, she must make a negotiation with her performance, so she must resemble man without losing her feminine side. In the other hand, the performance of woman cannot be separated from man's superiority. Woman are still depicted as the second actor and seen as a visual pleasure.

*Keyword: Gender Performativity, Adventure, Semiotic reading television, Reality show.*

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## CHAPTER 1

### INTRODUCTION

#### 1.1 Background of the study

Most of the people find it difficult to be separate the construction of social culture inherent in a system of local communities. This is because the public system is bound to manage the way of life of every individual, so that people can live according to the rules that have been enacted. There is an unwritten agreement in the society that has been understood as a way of life must be done in order to maintain an existence in the social life.

In order to clarify the existence, some people choose to clarify their identities through several ways, for example through the fashion styles, behavior that refers to the femininity or masculinity and so forth, for example woman should behave like a princess. Individual people should consider how to express their identity in order not to clash with the local social culture construction. In many areas, the traditional people will not hesitate to exclude someone if someone does something beyond the norm or a social culture that has been agreed upon local communities.

The phenomenon happens to be one of the reasons for people to still obey the social cultural construction that has been existed. The value that is contained in the cultural construction of women, for example, would be followed without a rejection. Community educates their children by sex, when their children have male sex, then children are allowed to play football. In contrast, if their child is



female then they are allowed to play dolls. Since childhood, they have constructed that men should be masculine and woman should be feminine.

Everything is divides into two sides such as bad and good, black and white and so on. People also divide gender and sexuality into two. This divides called the notion of binary opposition, which is a way of seeing the world a polar opposite where one is superior to another (Tyson 100). The binary opposition here become a main rule how woman and man should perform their gender. As stated before, man should perform as a masculine and woman should perform as a feminine. Because of this performs, man should follow the masculine roles to attract woman and vice versa.

The way someone perform her or his gender, mostly affecting the person's reaction to us. The society believes that the performance of gender should follow the rules that already exist and used by common people. The society believes that the performance of our gender reflects our identities. That is why people are very concern about how they look or perform that is suitable with their gender.

People are taught to perform a particular gender based on their sex. Failing to do so may result a punishment from the society. From this phenomenon, Butler (1990) say that gender performativity is a strategy for someone to survive the compulsory system and avoid the punishment. The performance of gender in order to becomes a shield from punishment that must be done as perfect as possible therefore it needs a repetition.

Gender performativity is the act of repeating, citing, and imitating practice to become a particular gender (Butler 1990). It means that, the people free to perform

their gender, they are free to repeat, citing or imitate someone. There is no prohibition to showing their performance of gender. Society can make a difference category between man and woman from the gender performance.

Many women perform their gender through fashion and accessories such as skirt, long hair, and makeup. Many phenomenon are raise in the social life that relates to the way people perform their gender. Women performs their gender through their fashion, it can be seen clearly. About fashion, women usually choose a long dress, high heels, and skirt to show their identities. Fashion is a something that someone doing, not something that someone wears (Bernard 12). Nevertheless, the character or attitude becomes an indicator to determine the femininity. Character or attitude in here such as the woman talks softly and so on.

Masculinity and femininity are two things that are sees in a person's appearance. Whether intentional or not, it felt to have become an option for someone in determining the character of the desired appearance and adapted to the identity that you want to show to the audience.

According to (Butler 135), she has seen that gender as performativity. Butler said that, gender is social practices that form of sexes that on the body as an adjustment force will be continuously repeated as a "bio-power" (the power of biological or natural). Gender is "a set of repeated acts within a highly rigid regulatory frame (Butler 135).

According to Butler, gender is formed through imitation. Imitate with all the attributes and character. According to Alimi (5), there is no original or primary gender imitates a drag, but gender is a kind of imitation and there is no original.

Gender for Butler, interpreted not as a person, but rather something that people do. It means that, there is the essence of gender behind the gender expression, performativity that form what is regarded as the essence. Therefore, gender and sex is not something natural or nature, but rather is an attribute, which is formed through performance or performativity.

If we talk about gender, it cannot separate from masculinity and femininity. Masculinity is the formation of a culture that exists in a society; therefore, the attributes contained in it also will vary depending on the concept shared by each culture.

Femininity is widely understood as a form of sign on a gender. It is undeniable that the construction of social culture that develops in the community beliefs that only female is eligible to appear as a feminine, so that is why this construction cannot be applied in male sexes. They are the male's gender that formed with the concept of masculinity that leads them to look macho, firm, and muscular. A symbol understood by people as construction that is supposed inherent in men. Most of the people are not realize that construction uses to form the character of the men and women cannot be applied fully to all people.

Gender is a social construction, which is determined by gender performativity. Butler (136) considers gender as performativity. It means, the results of which formed the identity is a form of repetition. Television culture is always full of construction, one of the presenters of gender construction through performance. For example in the world of adventure that is the world of men,



when women entered into this world, the gender performance of the woman constructed resemble a men but still bring the feminine side of women.

In other words, gender performativity can define and construct a person's gender. In this case, the television becomes a space where gender performance of woman in adventure constructed by the television program through performance.

In media, especially in television, woman can not feel free to show their gender performance. Woman cannot free to choose whether they want to perform as a feminine or perform as a masculine (Thompson 160). Woman are required to perform as common woman, they cannot choose their own gender performance. In a reality show, especially an adventure program involving women as presenters in that area, women are not given a freedom to perform their gender, whether they want to look feminine or masculine.

Reality show is the program showing about the social reality of society that can make a dramatic moment in the story, this dramatic moment will become an entertainment that interesting because it will be appearing the emotion spontaneously that can be stimulate sadness and happiness for audiences (Wirodono 45). Reality show aims to give an entertainment for the audiences.

Private televisions in Indonesia compete each other to show the reality show. Reality show spreads quickly and enters in there. Many themes are taken to be a theme in the reality show. One of the themes that have been taken is an adventure program. Adventure program is a program showing the activity in the nature. This activity likes exploring some places that have a beautiful nature.

One of the most popular mass media in the society, it have a bigger influences than the other a printed media such as a newspaper or magazine is a television. Television has been developing rapidly. Television enters, in every society, it has become an important part of individual, family and society in daily life. Almost every home has a television. Television becomes an important entertainer in the family and society (Wirodono 30).

In Indonesia, there are many adventure programs such as “*Celebrity on Vacation*” (TRANS 7), “*Para Petualang Cantik*” (TRANS 7), “*Jejak Petualang*” (TRANS7) and “*My Trip My Adventure*” (TRANS TV) which are involved a woman as a presenter. Based on *Komisi Penyiaran Indonesia (KPI)* in <http://www.kpi.go.id> in 2015, *My Trip My Adventure* becomes a most quality program in Indonesia on March to April 2015 and *My Trip My Adventure* always becomes a trending topic number one on twitter when aired, trending topic means there are many people talking about this program. Not only become a trending topic on twitter, but also this program becomes an educational program in 2015.

“*My Trip My Adventure (MTMA)*” is a kind of adventure program broadcasted every weekend on Friday at 01.00 pm, on Saturday at 08.30 and on Sunday at 08.30 am. This program has been lasting for two years in television channel TRANS TV from August 2014. MTMA has 60 minutes duration. They give information about vacation spot and give the advice that human should keep or protect the nature and animal in there. Adventure program usually broadcasted in weekend at morning. It means that the audiences also come from adult instead of all ages. The writer selects this program as an object because this program

becomes a trending topic when aired. It means that many people talking about this program. “My Trip My Adventure” becomes viral in Indonesia, many people make a memes about MTMA and many imitation of MTMA’s shirts produced.

Before addressing the concept of MTMA’s, let the writer introduces the presenter especially the woman presenter named Nadine Chandrawinata. Nadine Chandrawinata was born on May 8<sup>th</sup>, 1984 in Hannover, Germany (kapanlagi, 2010). She is an actress, presenter, model and she is a miss Indonesia in 2005. Now, she becomes the only one woman presenter in MTMA.

This program is relates to gender performativity theory by Judith Butler, how gender can act flexibly depending on a situation, place and time. Butler argued that there is no sex determined our gender identity, there is no gender identity behind the expressions of gender because identity is performatively constituted by the very expression that are said to be its result (Butler 25). This study will focus to know how the female presenter in “*My Trip My Adventure*” shows her gender performativity. Furthermore, it examines how woman presenter put herself between her masculine identity as a man and feminine identity. This study use semiotic reading television by John Fiske as a method. This method includes reality, representation and ideology. The writer assumes that woman in this program constructed as a brave and strong adventurous but woman still becomes a second actor. As the result, the female presenter make a negotiation through her performance of gender and there is a legitimating of patriarchy in television.

## 1.2 Statement of the problem

Based on the background elaborated in previous part, this study tries to answer the following question:

1. How is gender performativity of female presenter is constructed in the “*My Trip My Adventure*” reality show program?

## 1.3 Objective of the Study

1. The purpose of this study is to learn how gender performativity of female presenter constructed in the “*My Trip My Adventure*” reality show program?

## 1.4 Significance of the Study

The writer hopes that, the reader can learn from this study that gender performance is determined by own self. People should know that the performance of gender did not determine if she is a woman, she must appear as feminine, and man must as masculine. This study informs the readers about the gender performativity of woman presenter in “*My Trip My Adventure*”. This study is expected to give a contribution for English Literature students interested in analyzing literary work using gender performativity theory as well as other students interested in the reality show and television. Finally, this study also contributed as a reference of literary research for Faculty of Humanities, Universitas Airlangga.

### 1.5 Definition of Key Terms

Gender Performativity : The act of repeating, citing, and imitating practice to become a particular gender (Butler 2).

Adventure : Adventure is concept of risk, danger, and adrenaline; it placed in outdoor area (Kane 217).

Semiotics Reading Television : Semiotics is a system of sign include sign, code, and the cultural sign (Fiske 2).

Reality Show : Program showing about the social reality of society that can make a dramatic moment in the story (Wirodono 45).

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Theoretical Framework

The aim of this chapter is to elaborate the theory that is applied in this research. In order to view a clear description and explanation about how the woman presenter in that reality show constructed her gender performativity. This research focused on the main issue, that is gender performativity. This phenomenon was analysed through gender performativity suggested by Judith Butler in her book *Gender Trouble* (1999). This theory will help to get a comprehensive analysis and better understanding on how Nadine as woman presenter of adventure program constructs her gender performativity.

##### 2.1.1 Gender Performativity

The one who suggests the idea of gender performativity is Judith Butler. Butler explains the idea of sex from Simone de Beauvoir. Butler understands the statement as a suggestion that woman merely a cultural accomplishment, therefore no one is born with gender. At the same time, Butler also suggests that sex is an analytic attribute of the human it is impossible to change. It made an understanding that gender is the variable cultural construction of sex (142).

Gender performativity is the act of repeating, citing and imitating practice to become a particular gender (Butler 2). It means that, all people free to perform their gender it means that they are wanting to repeat, citing or imitate someone. There is no prohibition to showing their performance of gender. We can make a difference category between man and woman from the gender performance.



Butler (143) argues that if gender is constructed so does sex. The way we already know our sex is through our society. When a human baby was born, the society chooses a sex for it. Both sex and gender are social construction. Sex is natural and gender is constructed is that sex does not limit the gender. Woman does not mean a female body and man does not understand as male also. It means that one body can produce different gender.

The function of gender leads to an understanding that gender can go beyond the duality of sex. Therefore, gender is an activity of someone to become a specific gender form. Butler stated that since gender is not bound by sex, so it is an action that can change beyond the binary limits made by the binary of sex. The focus is to reveal Butler's key concept of gender performativity, therefore it is necessary to remain focused on the first claim. According to Witting in Butler's, she gives a new definition apart from the Beauvoir idea of sex.

Sex is taken as "immediate given", "a sensible given", "physical features," belonging to natural order. But what we believe to be a physical and direct perception is only a sophisticated and mythic constructed, an "imaginary formation," which reinterprets physical features (in themselves as neutral as others, but marked by a social system), through the network of relationship in which they are perceived (Witting, cited in Butler 145).

It means that sex is constructed by the society. According to Butler that, acts, gestures and desire affect the internal core, but only the surface of the body.

Therefore, they are performative which mean that the essence or identities that they imply are fabrication, manufacture by cultural construction (Butler 173).

Gender is not determined by sex, but the construction that emerge culturally. Women should not concern on the values of the cultural construction that limits the space for them as human beings. Gender roles that appear in women can be affected by time, condition and location. In addition, the gender roles played by women are also influenced by social context as well as sex stereotype so that society may have different views with other people towards something.

The way we perform our gender mostly will affect the people reaction to us. The society believes that the performance of gender should follow the rules that already exist and used by common people. The society believes that the performance of our gender reflects our true identity. That is why people very concern about how they look or perform that is suitable with their gender.

People are taught to perform a particular gender based on their sex. If they cannot do it so may result a punishment from the society. From this situation, Butler (176) says that gender performativity is a strategy for someone to survive the compulsory system and avoid the punishment. The performance of gender in order to become a shield from punishment that must be done as perfect as possible therefore it needs a repetition.

The best strategy to perform a gender is by maintaining the binary opposition of the gender. Butler argued that there is no sex that is not always already gender, all bodies are gendered from the beginning of their social

existence. Butler also stated that there is no gender identity behind the expression of the gender, that identity is performatively constituted (25).

Gender is repeated stylization of the body, a set of repeated acts within a highly rigid regulatory frame that congeal over time to produce the appearance of substance, of a natural sort of being. A political genealogy of gender ontologies, if it is successful, will deconstruct the substantive appearance of gender into its constitutive acts and locate and account for those acts within the compulsory frames set by the various forces that police the social appearance of gender (Butler 43-44).

The definition above comes from the elaboration of Butler's about gender is a "doing" rather than a "being". Gender is not just a process, but it is a particular type of process, a set of repeated acts within a highly rigid regulatory frame as Butler puts it. It means that there is not suggesting that the subject is free to choose which gender, she or he is going to enact.

Butler's thought about gender performativity becomes the pioneer critical toward gender since during this time used the point of view of heteronormativity which considers the sexual orientation of cross gender. According to Butler, the writer concludes that it is normal that one time a person has masculine identity and later has feminine identity.

Gender theory tolerates women to look beyond of cultural construction, so that sometimes women can look feminine and masculine on different occasions that called gender performativity, that appearance is not only referring to a

particular gender. In this program, gender performativity assumed that this case occurs where Nadine perform her gender as masculine, it is just because the problem of her appearance or fashion, makeup and behaviour should be like man. By using gender performativity theory, the writer know how Nadine's gender as a presenter of adventure program constructed by the television through her performance.

### **2.1.2 Masculinity and Femininity: Social Construction Vs Biological Body**

The concept of gender can be defined as any construction of community about behavior that is placed on the sex of the individual. Often by the people, a man laid out by the masculine terms that are manifested through assertive and aggressiveness. While women are always related to feminine, it is identified with softness and weakness. According to Holmes (18), gender is described as an expression of social, rules, norms laid on masculinity and femininity. Sex relates with men and women, while gender relates on femininity and masculinity.

Gender includes femininity and masculinity (Burke 159) often becomes a controversy in society. Some experts noted that both these things come naturally and biologically. The difference of hormone in the body between men and woman effects men to be more aggressive than women, because man has testosterone hormone. The existence of this hormone triggers a man to behave aggressively which is one of the manifestations of masculine characteristics.

Definitions of masculinity and femininity are still blurred because always changes from age to age. Not only that, but also these two concepts often become a debate among researchers. According to Lippa (69), masculinity and femininity

are the result of social construction. Meanwhile, according to Laurie Kay Deaux and Lewis (65), the concept of the society about gender, masculinity and femininity has many components, including the role (e.g a mother), employment (eg: truck drivers, nurses), physical appearance, and sexuality and personality as well as instrumental and expressive, form interests, and personality and physical appearance.

Masculinity is seen as a state of being male which always changes (Gauntlet 10). In the mass media men is described as having great physical, aggressive, achievement, dominant-superior, assertive and as a protective (Soemandoyo in Widyatama, 6).

Masculinity is the internalized role of the male sex (23). Connell mention the concept of masculinity in the current Western gender order into four: subordination, hegemony, complicity and marginalization (77). The description of masculinities is the characteristics in every human being, naturally and becomes the law of nature which guarantees a dominant position on gender (77).

The concept of masculinity in heterosexiest society is a dominant masculinity. According to Easthope, dominant masculinity is the myth of heterosexual masculinity as something essential and self-evident, which is tough, manly, self-possessed, knowing and always in control (Easthope 72). According to (Chafetz 5-6) there are some differences representation of gender performance between man and woman. The area of masculinity in society physically are adventure/outdoors, athletic, strong, does not care about appearance and age.

According to Ian Harris (109), masculinity is categorized into five groups that tell the men how they have to be:

1. Standard bearers, who do their best and achieve as much as they can
2. Workers, who become a good workers
3. Lovers, who become a faithful husband or playboys
4. Bosses, who become as a handling and controlling the situation
5. Rugged individuals, who become an engage in dangerous and adventurous acts, having faith in their abilities

Deborah David and Robert Brannon also point out about characteristics of masculinity, they said that the real men should avoid any characteristics that associated with woman (3). In general, masculinity includes the values of strength, the power, action, control, independence, male mateship and work, so on.

Men are stereotyped as independent, objective, active, ambitious, rational, adventurous, decision makers, confident, extrovert, good at sport, good leader, and hard to express emotions. According to Brannon, there are four components of traditional masculinity.

The stereotype of a society is based on men's mindset, it creates certain stereotypes of men and women in society. Stereotypes emerge from the social construction of the society that tends to disadvantages the minorities of group. Women are not minority of group, but culture and traditions makes them becomes a minority. Societies include patriarchal culture with the assumption that women are lack of intellectual and physical abilities than men (85).



Therefore, women are considered for not having an ability in carrying their role in public sphere but must having great ability in domestic sphere such as the place that related with the house. Society assumed that women and men should do and should not create a gender stereotype. According to Brannon (160) gender stereotype consists of beliefs about the psychological traits and characteristics, as well as the activities appropriate to men or women.

Femininity is not infrequently seen as a stereotype that is placed on the individual. On the other hand, femininity is not seen as a woman, but rather the stereotypes of the roles of women (Guntlett 9). Women stereotyped as gentle, sensitive, diplomatic, religious, interested in art and literature, quiet, easy to express emotion, introverted, good at domestic work, caring, labile, and having unstable minds (Rollins 54). This is what happened in the Indonesian context, women are considered as feminine if they have attitude that have been mentioned previously.

Discussing about the position of men and woman is always related to a patriarchal system. Patriarchy is a culture that privileges the position of men by promoting traditional gender roles. The patriarchal system believes that woman are inferior to men, uneducated, irrational, less courageous, and so forth. Traditional gender role which cast men as decision makers and women as dutiful followers are right and natural because men's innate superiority dictates that they should be in charge, not only in the family but also in the political and other social institutions. In patriarchal culture, women are supposed to be feminine, submissive, obedient, modest and weak (Tyson 85).

Patriarchal culture has been used very successfully to justify inequities, such as excluding woman from equal access to leadership and decision making position in the family, politics and the other public sphere. The inferior position of woman is culturally, not biologically. It means that, many women experienced discrimination and oppressed by the authority of men. Patriarchy means to promotes the belief that women indirectly inferior to men (Tyson 84).

In many cultures, men are considered as those with more social power than women so that men rated more dominate in the public sphere, and women just becomes a part of subordination. Women always become an unimportant person. In this program, it is assumed that the woman imitates the concept of masculinity to negotiate her performance, it is used in order to woman can be involved the world of men and make television easier to construct her gender performance, but in terms of position, woman still be the second actor. Women are always accompanied by male and assisted by men wherever they are. In the study assumed that women borrow characteristics from masculine to gain entrance into the world of men.

### **2.1.3 “Reality” in Television Culture**

Media is one tool used to shape the social reality. However, reality delivered a reality that has been selected. Thus the media can influence the formation of views on the social environment is unbalanced, biased and inaccurate (Sobur 127).

As the mass media, television represents a reality, completes with views of partiality and bias. It is said to be an ideology of a program that help to shape the

social reality. Reality is a social construction that is created by the individual. This individual, then undertake the construction of reality in the real world, by establishing the reality that was created based on subjectivity and experience of the individual concerned through the mass media (Baran, 36). In process of communication, television, especially reality shows not only used a sign in a writing form. More specifically, television program use a visual picture sign, color, gesture, sound and other technique such as shot, lighting and editing in spreading the message (Sobur 116). The reality created is then reproduced by the code, conversion, and culture. This is known the representation.

Stuart Hall states that representation is a process and a product of meaning through language. Representation is a construction of reality, such as people, places, events, identity, and culture. The reality show is a perfect media to express social realities free from ideological conflict.

In this program, reality in television culture assumed that has been occurring when the gender of woman presenter in adventure program constructed by the television that can be seen from her performance.

## **2.2. Review of Related Studies**

Some research that related to this study was done by Mayasari, Tri Rahayu (2014) entitled *“Makna Penampilan Gender pada Atlet perempuan Cabang Olahraga Takraw: Kajian pada Sebuah Sekolah Olahraga di Indonesia”*. This study aims to observe how the woman athlete showing their gender identity, especially in Takraw as one of competition sport. In this study the writer uses a participative observation as a method where the observer gets involved in female

athlete's activities. The theory that the writer use is a gender performativity by Judith Butler. The result of this study was female athlete do not show their gender as the cultural construction on common women. Female athletes can appear very masculine, they are female though. Female athletes hair cut and outfits not only reflect a message into personal identity, but also a group. The differentiate with my study is in a text and method. This study discusses about gender performativity in sport, the performance of female athletes and the effect of the body shape that can be effected toward construction that showing by athletes. From this study, the writer learns that female athletes make a negotiation toward her performance, when they doing an exercise, they should be perform like man. How they are dressed and actions in arena is totally different when they in dormitory. Thus, the masculinity to prove that they are can perform as well as men, it means that female athletes do not make sense of gender based on sex. It is proved that gender does not always follow the cultural constructs; they are can do anything that are also carried out by men in the sport environment.

The second study was done by Wigati, Rizka (2014) entitled "*The Representation of Gender Perfortmativity in Patrick, A Character in Neil Jordan's Breakfast on Pluto (2005) Film*". This study aims to examine how Patrick's gender performativity is represented and how is society's reaction toward Patrick's gender performativity. The writer uses a theory of gender performativity by Judith Butler. From this study the writer can learn about gender performativity especially cross-dressing, repetition, and femininity. The writer can learn that femininity is very fluid and also a performance, whether man or woman

can be feminine despite their sex. This study resulted that Patrick's imitate the appearances of a woman by repeating wearing women's clothes and applying women's nail polish. It has also shown about represent the discrimination, harassment, and violence of heteronormativity society toward male to female transgender in Irish society. This study focuses about the man that performs their gender identity as a woman. The writer learns that Patrick imitates the appearance of a woman by repeating worn women's clothes and applying women's nail polish. His imitation in woman appearances is followed by his performance, sewing, which is considered as feminine skills. The gender performance done by Patrick proves that femininity is very fluid and also a performance, whether man or woman can be feminine despite their sex.

The third study was done by Candra, Rizky (2014) entitled "*Representasi Pendekar Perempuan pada Tokoh Malini dalam Film Gending Sriwijaya*." This study is aimed to describe a representation of heroes woman in "Gending Sriwijaya" movie. This research focuses in woman's heroism as a warrior. The writer uses semiotics by John Fiske as a method. From this study the writer can learn about the female heroism, heroism of women in this movie depicted as a heroism that have been existing in Indonesia. All the result has been interpreted by the writer through reality, representation and ideology, they are a social code of semiotics by John Fiske. This study focuses on the representation of woman as heroism. The interpretation based on the techniques of semiotic reading television by John Fiske. The writer learns that, from level reality level that is setting, Heroism is shown by the participation of women named Malini as a warrior who

was a guerrilla war, because it is located in a cave that is located in the middle of the forest. At the level of representation is found that, in displaying Heroism shots supports women. Recently at the level of ideology, the writer learns that the struggle waged Malini not to fight for the rights of women, but the struggle for the benefit of society. Malini displayed as a masculine figure but can not forget the feminine values of her.

All the study did not explain about the gender performativity of woman in the media, especially reality show and in the adventure field as we know that adventure is a man's field. Therefore, these previous studies obviously have a different result and conclusion with this research. It is a proof that the idea contains in this research is original. However, these previous studies will be functioning as comparison to enrich the research analysis. Even though, there are many studies related to the film, however, none of them has a similar discussion with this study.



## CHAPTER 3

### METHOD OF THE STUDY

This chapter contains the research method to find the answers of all problems stated in chapter one. The research approach, data source, population, and sampling, techniques of data collection, technique of data analysis and organization of the thesis are presented here. All these steps are elaborated below:

#### 3.1 Research Approach

Qualitative method used in this study because it was the appropriate one to research this reality show. Qualitative inquirers use theory in their studies in several ways. First, much like in quantitative research, it is used as a broad explanation for behavior and attitudes (Creswell 83). This study used qualitative method that emphasizes a verbal description and explanation of human behavior. This study discussed about gender performativity of woman, it included a verbal description of human behavior, so qualitative is appropriate to use in it.

Interpretive approach also use in this study. Interpretive approach used to explain about responses, behavior, cultural and ideology in the text (Jackson 9), this study uses it because, this study explains about the cultural and ideology in the text. John Fiske with her theory about semiotic reading television already encoded to be televised into 3 social codes, they are reality, representation and ideology. This method is suitable for assessing the signs connected with the study of the representation in the television product, which in this study, the reality show “*My Trip My Adventure*” became the object.

### 3.2 Data Source

There are two data in this study, they are primary and secondary data. The primary data is “*My Trip My Adventure*” reality show program with 169 episodes from March 2015 to March 2016. March is chosen because it is time the writer conducted the research. The writer only chooses two episodes. The writer got the primary data from the official website of TRANS TV. In that official website of TRANSTV, the writer found the video that the writer wanted, and then there was a link that connected with the official YouTube of TRANS TV, next the writer downloaded it. The first video is “*MTMA 17 Agustus, Ekspedisi Merah Putih*” episode has been uploaded on August 15, 2015 with 15.472 viewers and the second episode is “*MTMA 2 Tahun untuk Indonesia*” has been uploaded on September 27, 2015 with 20.350 viewers. The first video had been downloaded in august 25<sup>th</sup>, 2015 and the second video has been downloaded on November 4<sup>th</sup>, 2015.

The secondary data was getting through the books, eBooks, thesis, articles and journals that got from the library and the lecture’s book. All data could support and help the writer to find out the information that related to this study.

### 3.3 Population and Sample

Population and sample are the important parts to decide the number of the subjects to be examined. During the research design phase of a project, the investigator needs to consider a rationale for identifying and using a particular setting as a data collection site (Marshall & Rossman 1999 cited in Berg 29). According to (Neundrof 74) population is a set of unit that is studied by the writer.

It is the generalization concerning the object with certain criteria set by the writers.

The population of the research is all episode of “*My Trip My Adventure*” reality show with 169 episodes from March 2015 to March 2016, this reality show broadcasted in *TRANS TV*, since September 27<sup>th</sup>, 2014. There is 60 minute duration, broadcasted in every weekend. Saturday and Sunday at 08.30 am, but on the July 24<sup>th</sup>, 2015, MTMA added the airing time, it is on Friday at 12.30 pm.

Sample is rarely possible to include everybody or everything in the research. How to select the small number of cases to study is crucial to the credibility of the conclusion to the research (Walliman 7). The sample is the logic of using a sample of subjects is to make inferences about some larger population from a small one (Berg 30). The writer needs to take samples from the population, because it is a subset of a population. Then, since the strategy of the research is using case study, the most appropriate sampling technique in this study is the purposive sampling. Purposive sampling is where the researcher selects what she or he thinks is a „typical“ sample based on special knowledge or selection criteria (Walliman 79). The writer made some criteria in choosing the sample. Firstly, the episode or video becomes trending topic number one on twitter. Secondly, it has many viewers and the last is all presenters gathered into one.

The sample of this study was two episodes from total 169 episodes in March 2015 to March 2016. That episode is chosen because both of them fulfill the criteria that the writer already mention before. Based on the result of the

observation above, that is why purposive sampling effective to apply in this research.

### **3.4 Scope and Limitations**

In order to make the discussion more focused on the chosen topic and to avoid too abroad explanation, the writer sets several limitations on this research. In this research, the writer sets two limitations as the determiner of what would be discussed in this study. The first limitation comes from the object, in this study the writer only focused on the gender performativity of woman presenter in “*My Trip My Adventure*” reality show. It means that the writer only explore about gender performativity in television program, it is a reality show. The second limitations are the writer only focused on woman presenter, because in here the writer wanted to know how the reality show constructed woman presenter in “*My Trip My Adventure*” through her performance.

### **3.5 Technique of Data Collection**

Chronologically in the data collecting process, the writer did the following steps:

#### **1. Finding the episodes of “*My Trip My Adventure*” that becomes trending topic**

The writer finds out the episodes that become trending topic on twitter. On twitter there is has tag #mtmaekspedisimerahputih on August 16<sup>th</sup>, 2015 and has tag #mtma2ndanniversary on September 27<sup>th</sup>, 2015. The position from those has tag been number one. Trending topic means that many people talking about the program when it is aired.

## **2. Searching link of the videos of those episodes of “My Trip My Adventure”**

The writer searched link of the video of those episodes on the official website of TRANSTV ([www.transtv.co.id](http://www.transtv.co.id)). In this website there was content about many programs in TRANSTV, then the writer chooses “*My Trip My Adventure*” program, there were many video, but writer only searched and choose the episode that became trending topic, next writer found two videos. Each video had a link that connected to the official YouTube account of TRANSTV.

## **3. Identifying the number of viewers**

The writer identified the video that have been search before. Identification included watching how many viewers, comments, and likes on each video. The writer also saw what time and date those videos uploaded. This identification was done in order to make the writer easier to find the video and avoid the wrong video.

## **4. Selecting the videos except that becomes a trending topic that has many viewers**

In the “*My Trip My Adventure*” reality show program on official YouTube account of TRANSTV there are many episodes of “*My Trip My Adventure*,” they have many viewers and comments. The writer selected the videos that have many viewers, from 263 videos, the writer

found 3 videos that have many viewers but they did not becoming a first trending topic.

## **5. Downloading the videos**

The writer downloaded the videos that categorized before. The first video is “*MTMA 17 Agustus, Ekspedisi Merah Putih*” episode uploaded on August 15<sup>th</sup>, 2015 with 15.472 viewers and the second episode is “*MTMA 2 Tahun untuk Indonesia*” uploaded on September 27<sup>th</sup>, 2015 with 20.350 viewers. The first video has been downloaded on August 25<sup>th</sup>, 2015 at 11.00 a.m. and the second video has been downloaded on November 04<sup>th</sup>, 2015 at 15.00 p.m.

## **3.6 Technique of Data Analysis**

Chronologically in the data analysis process, the writer did the following steps:

### **a. Watching the videos**

The writer watched each videos 4 times. In the process of watching this video, the writer only watched second time, then the rest the writer watched this video second time while identified all aspects in detail. The duration of each video was 60 minutes.

### **b. Identifying which scene that related with gender performativity**

The writer identified which scenes that enter the criteria or relates to gender performativity theory.



**c. Capturing**

After the writer watched the videos several time and identified which scenes that reflected John Fiske theory, then the writer captured the picture that related to John Fiske theory. The writer captured all the picture that appropriates with John Fiske theory. The writer captured about fashion, setting or background, and gesture or pose. Total of the capture are 28 scenes.

**d. Categorizing**

After capturing the scenes that related to John Fiske theory, the writer categorized this capture based on the setting to make the analysis easier. The segment divided based on the setting, the changing of the segment is divided based on the setting. Each setting that has been capture, and then the writer analyzed it with John Fiske theory.

**e. Analyzing using Fiske theory**

Firstly, the writer will analyze from level one it was a reality. Here, the writer looked at dress, make up, and the gesture that represented about gender performativity. To analyze all of it, the writer will capture the picture that related with dress or fashion, make up and gesture. Secondly, the writers analyze in representation level, such as camera shot. The writer used nine kinds of shot to analyze the camera shot, in here writer only focused on the shot of woman presenter. The next level was ideology, the writer would be explain the ideology from both

analysis before. The last, the writer would relate to gender performativity by Judith Butler.

The writer also analyzed the scenes based on theory by John Fiske it is semiotics reading television. Semiotics by John Fiske is suitable one to research this reality show because the writers can analyze through 3 social codes. John Fiske stated in the television culture book, Fiske explains about 3 social codes they are reality, representation and ideology:

1. Reality

In the written language, include document, interview, transcript and so on. In contrast, in the television, consist of appearance, dress, makeup, environment, behavior, speech, gesture, expression, and sound. Those are encoded electronically by technical codes.

2. Representation

In the written language, include word, sentence, photo, caption, graphic and so on. In contrast, in television include camera, lighting, editing, music, sound which transmits the conventional representational codes, which shape the representations of, for example: narrative, conflict, character, action, dialogue. At this level, all encoded technically. The technical of the camera being important, because the angle must be related with the shot, and both of are have an own function and meaning. There are a kind and the function of shot that support to analyse representation.

**Table 3.1** Kinds of Shot

<b>Kinds of Shot</b>	<b>The Functions</b>
Extreme Long Shot	Use to take the setting of the outdoor picture (scenery, town, etc.)
Very Long Shot	Use to taking an outdoor or indoor setting (the object human, animal, etc.).
Long Shot	The objects become clearer.
Medium Long Shot	Seen a half body, face and gesture easy to observe.
Medium Shot	The objects are clear (fashion, expression, etc.)
Medium Close Up	To catch the expression of the face that becomes a main focus.
Close Up	Only focus on the face
Big Close Up	The expression more detail, strengthened the emotion of audiences.
Extreme Close Up	The camera only focuses on one spot.

**Bowen and Thompson (12-20)**

### 3. Ideology

Which are organized into coherence and social acceptability by the ideological codes, such as those of: individualization, patriarchy, race, class, materialism, capitalism, etc. (Fiske 4)

#### **f. Interpreting**

The writer interpreted the picture that has been captured using John Fiske theory. From the all level that has been mentioned before writer

wanted to analyze the meaning from the picture that had been captured one by one. All the interpretation related to the gender performativity by Judith Butler. The writer would find the meaning how gender performativity of woman shown in the reality show.

## CHAPTER 4

### DISCUSSION

#### 4.1 Findings

After collecting all the data, the writer moves on to the next step which is data analyzing. In this chapter, the writer tends to analyze the video of “*My Trip My Adventure*” program using semiotic reading television by John Fiske in order to reveal the meaning of each code.

##### 4.1.1 Woman as a Strong and Brave Adventurer

This study observed about the gender performativity of woman's presenter in “*My Trip My Adventure*” reality show program. Adventure refers to the concept of risk, danger and adrenaline, it placed in outdoor area (Kane 217). According to (Ewert 125), adventure is correlated to the experience of risk. It means that something relates with risk is called adventure. Adventure often refers to a man's world, because of his relationship with an extreme and requires strong power and a special ability to be able to do adventure activities. Nature is something that unusual for women, nature relates with men or masculinity. It is same like the relationship between men and animal. In Indonesia, there is an associate between man and animal, such as the tradition of “pig hunting” in Minangkabau (Arifin 30).

Based on an analysis semiotic by John Fiske, to prove that woman as an adventurous are:

#### **4.1.1.1 Mountain**

##### **4.1.1.1.1 Reality**

In this level, the writer will explain about code that look so clearly like setting, costume, make up, and gesture. The writer will relates this paradigm with Nadine as a presenter in “*My Trip My Adventure*” reality show program.

##### **4.1.1.1.1.1 Setting**

In this sub chapter, the writer tries to relate the setting to gender performance of woman. Mountain is part of nature. Mountain and nature become a coherent whole, which both serve to maintain the balance of nature and has substantial benefits for human life. Mountain can be a place to grow some plants because the area that around the mountain has a fertile soil because there are the particles from the mountain contains many substances that can improve the soil. Certainly, it has very beneficial for humans, especially residents in the environment surround the mountain.

Mountain is located in the middle of the forest. It contains a many trees, wild animal, river, etc. Every mountain has a different height and physical conditions or the road, but the difference is not far. To be able to reach the mountain, people must through the forest first, it is rugged, uphill and has cold weather. It means that to reach the mountain that is located in the jungle and has many obstacles such as road and weather, of course, not everyone can reach this place, need the ability, or expertise to be able to reach this place. Not only the ability, but also need equipments to support the activity. In other words, only people who are strong and have sufficient capabilities that can reach this place.

Mountain is part of an adventure, because the mountain is something that refers to the word extreme, dangerous, powerful, and so forth. Adventure is refers to the concept of risk, danger and adrenaline (Kane 217). According to (Ewert 125), adventure is correlates to the experience of risk. It means that mountain is part of the adventure because it is a dangerous place; need a strong adrenaline to reach these place.

In this program, mountain that becomes a destination is *Galunggung Mountain*. *Galunggung Mountain* is located in Tasikmalaya, West Java. It is around 20 kilometres from the city. *Galunggung* has a 2,167 AMSL height, it is a type of volcano. This mountain categorized as a dangerous mountain, because in here, there is a wide crater that produces a smell of sulphur. Sulphur is dangerous for people, because it causes a respiratory disorder. *Galunggung* also has a road that is quite difficult to pass. *Galunggung* has 45° declivity and the track dominates with sand (Litbang Tasikmalaya, 2015), it means that this mountain is hard to pass. Because of the track hard to pass, *Mount Galunggung National Park* build the stairs to make it easy, it contain 620 sub-stairs.

In this case, woman depicted as an adventurer like men. It means that, woman can do an adventure activity like men. Woman is described as someone who as strong as men is. In this case, Nadine is able to do things that also do men in adventure activities. It can be proved from several capture of the picture that the writer obtained from the video in the first episode.



**Figure 1** *Nadine goes down the mountain*

Figure 1 shows that Nadine Chandrawinata as a female presenter going down the mountain together with men. Setting shown in the picture is a form of road and slope steepness of the mountain. In this setting, described the scene when Nadine is coming down the steep of mountain road. That steep road shows the extreme side of a mountain. Because of down a steep road and sandy as in the image above need a physical strength and more power. Nadine constructed be able to move as active as men. According to Aristoteles (50) said that, the man is an active person and a woman is the person who is passive.

From these explanations above, we can see that Nadine is described as strong as a man and she is depicted adventurous like a man. The adventurous of Nadine depicted together with the adventure characteristics of man, because Nadine is able to match the agile movement and doing extreme as well as men. Another reason, in every scene and place there is a man who always accompanied, it is used as a reference to show the similarities between the adventurous side of woman and man are portrayed have a similarity.

The similarity can be seen from Nadine and the other male presenters were equally successful conquered the obstacles in each place that they visit as well as



in the mountain. It means that, Nadine illustrated the strength and courage is the same as men. In conquered all obstacles, of course, requires physical strength and courage. Not all women are able to do that, especially during this time women stereotyped as someone who is weak. According to Holmes (17), people naturally consider women as being smaller, weaker, more emotional, not rational, more attention, and so forth.

In this case the writer assume that the female presenter in this adventure program provides a new alternative in view of the position of women in society. Moreover, in the adventure world, there is no difference or division of tasks between men and women. The women are required to compensate or follow what has been done by man.

#### **4.1.1.1.2 Gesture**

To know the construction of woman presenter in television, the writer must see the gesture of the woman presenter in doing any activity.



**Figure 2** *Gesture of Female Presenter*

Figure 2 shows Nadine's gesture when she goes down the mountain with energetic and active movement here, Nadine constructed as an adventurous that strong and ambitious. In other words, Nadine had to break the gender construction that has been existed. According to Tyson (85), traditional gender roles cast men

as rational, strong, protective, and decisive; they cast woman as emotional (irrational), weak, nurturing, and submissive. In this program, Nadine portrayed was able to construct her gender performance.

Then from the result, it is found that, the gender performance of woman constructed as an adventurous person like man. The adventurous side of Nadine is a form of negotiation because she is in the environment of adventure which is a male world, so woman should be act like man.

#### **4.1.1.1.3 Costume and Make Up**

Woman as adventurous also constructed through costume and make up. Every day, every person organizes what clothes that he or she wear. This is because fashion is a part of a culture that always exists in everyday society. The costume is a media that is no less important in representing of identity. A person's social class can be seen through the kinds of costume, price of their costume and how to use them. If a woman wearing a shirt and coat, it is considered as employees of a company. Then, those who wear costume from fabric consider with the teacher or lecturer.

Costume can be a media to inform the identity. What we wear is a representation of ourselves, so that we can bring identity through an attribute or accessories that we wear. In addition, costumes also describe a person's social class. The social class can be seen through the type, material and price of the clothes.

Fashion and costume is one of communication. According to David in Solomon, "The clothes we wear makes a statement which in itself is no statement

... which unfortunately has become a cliché (Bernard 38). It is clear that there is actually a specific message to be informed through the way someone dresses. Based on the experience of everyday life, costumes chosen according to what will be done in a day, how a person's mood, who will meet and so on, it seems to confirm that the fashion and costume used to send messages about oneself to others (Bernard 42).

From the explanation above, it means that fashion or costume, has a close connection with the communication. Fashion and costume can be a messenger or media to communicate something through costume we can see how the self-image of a person or social class.

Fashion has become inseparable part of today's society. Costumes and all sorts of equipment are no longer seen as a means of closing the body, but has become a communication tool that brings a certain meaning for the community. Fashion style can be a tool to communicate the identity of social or personal identity. According to Dant, fashion as a system of relationships between ideas and values, material things (clothes) and people, who wear clothes out into society (Dant 107).

Fashion can be seen from the trend, favourite and the reason. Through fashion, people can get the value associated with it, because through the fashion that people wore, a person can be free to express as they want, without any restrictions. Fashion is considered as a means of nonverbal communication that can carry a particular meaning to the viewer. According to Davis:

That is, what some combination of clothes or certain style emphasis “means” will vary tremendously depending upon the identity of the wearer, the occasion, the place, the company, and even something as vague and transient as the wearer’s and the viewers mood. (Davis 198)

Women's clothes are the most varied, for women in general, women have left the force teenagers and choose costumes that shows her femininity. For that, a good model for adult women is a dress model that gives the impression of elegance and reveal the beauty of the body.

Unlike the female's costume, male's costume has its own characteristics. The main characteristic of a men's clothing consists of trousers and the partner, while the women's clothing consisting of a skirt and the partner. Material of costumes for men depicted as masculine, and vice versa. Masculine traits in men's costume are marked by lines of the silhouette of the all straight and stiff. Ideal line on the body of a man is someone tall and straight, wide and straight shoulders, and chest (Rusbani167). Many things can be put in the category of fashion, but the writer limit in two aspects, they are costume and accessories.

Fashion is used as a performance of gender identity as a masculine and feminine of person. This applies to the female’s presenter in adventure program. The costume that she wears represents who she really is.



**Figure 3** *Fashion of Nadine*

Figure 3 is placed on the mountain, Nadine seems that she wears a costume and accessories for outdoor activity. It can be seen from cargo pant and boots that worn by Nadine. A costume worn by women presenter is a singlet, shirts, cargo long pants, boots and bandana around his neck. Singlet worn by Nadine is a simple singlet that shows her body shape. The use of tight shirt is identified by the society as a feminine, because women are more likely to use shirts to show their body shape. According to Shiau & Chi-Chien:

“Being tight and well fitting is conventionally considered feminine, used to exaggerate the sexuality of body parts. As the performance of sexuality has become important among men, these strategies traditionally used to strengthen femininity are increasingly used to (Chen 35)

From the explanation above, woman showing off her body shape because she seems that she wears a tight singlet. Tight singlet is formed of femininity. Nadine has seen wearing a tight singlet, so it can be assumed that Nadine as an object pleasure because the costume that she wore.

Figure 3, Nadine has been seen using a singlet. Singlet has function to support the movement of men to do something rely on physical works, such as

build, weld, and lift things (Edward 128). Singlet which signifies the freedom indicates that men can do anything as they want, whether it is negative or positive. Therefore, the woman who wears a singlet signifies that they want to do something positive to gain freedom like a man.

As we can see, Nadine looks wear a cargo pants. Cargo pants are identical with pants for the military, adventure, and other outdoor activities. Cargo make as tough outdoor clothing for men, it is to permit free movement for outdoor activities such as hiking and climbing (911GEAR).

Using a bandana tied over the head is not intend as accessories, but to protect her head, bandana instead of a cap that serves to protect her from the heat. However, in another scene, Nadine change the bandana tied on his head and tied around the neck, it is do because the slayer will be use at the same time as a mask, because at that time Nadine is doing activity in the mountain. Bandana tied on her neck is utilizing to protect her from the dust.

Figure 3, Nadine is using a boots. Boots are identically with men's fashion. Boots are worn for outdoor activities, usually using of boots when these activities relate to something slippery, sandy and clay. When the used of boots is, Nadine was in the paddy fields. Nadine walks through the rice fields to get to the cave. Rice fields are muddy and slippery place, of course, Nadine would be difficult to walk through the rice fields when she wears flat shoes or snicker.

Figure 3, Nadine looks she parsed her long hair. The writer assumes that woman presenter did not leave her feminine side. She made a negotiation toward her performance, in the adventure world Nadine had to appear as a masculine, but

she did not want to leave her feminine side, so she showed her feminine side through parsed her hair. We know that hair especially long hair is a code for feminine. According to Rusbani (118), hairdo can give different impressions such as curly short hair or long, depending give the impression of feminine or shine.

From all explanations above, Nadine wore a singlet that showed off her body shape is a form of feminine, not only that, but also on the other hand, Nadine also used long cargo pants. As described previously, cargo pants are pants that are identical to the masculine and used for military and outdoor activities. It is a form of negotiation of a Nadine. Indeed, when a woman involves a man's world and play a role in it, the woman should show her gender like a man or masculine. It can be proved from this program that, Nadine uses cargo pants and boots.

The costumes and hair used is very simple because it aims to be easy the movement of doing adventure activities. Very unlikely if the adventure activities a woman wearing a long dress, gold jewelry and high heels, of course it would be very inconvenient and will restrict their movements. With performances like that, the woman negotiate her style in order to she looks very masculine.

Except costume, make up also can show the adventurous side of Nadine. It can be seen from the picture above, Nadine looked not using a special makeup, Nadine uses a natural makeup, moreover her face looks dirty with a dust. It shows that, the program wants to look adventurous like man without the use any make up in her face.

#### 4.1.1.1.2 Representation

In this sub chapter, the writer wants to analyze about the shot or technique of the camera. It is to know the gender performance of woman presenter in “*My Trip My Adventure*” reality show program.



**Figure 4** *Technique of Shot*

Figure 4, uses very long shot technique. Very long shot technique is uses to take an outdoor or indoor setting (the object human, animal, etc.) (Bowen 14). From this technique of shot, Nadine is walking down the mountain with her female friend on her side. Nadine here depicted capable of conducting a self-serve targeted and balanced with Nadine gesture that looks like a person who is a professional in conducting a hiking activity. The very long shot technique emphasizes in the background of the road in the mountain. This steep road becomes an image of extreme side of the mountain. So, the adventurous side of Nadine more visible when she goes down the mountain with steep road.

Women look strong, tough and independent when they are not in the environment of men. However, if they have entered into a man's world and accompanied by men, women such properties remains inferior when compared with men.



In this case, Nadine free to perform self-development in any form, including her choice to be an adventurer. Women in this program are not required to be in a domestic environment, like at home, but have been allowed developing their potency in all areas, including in terms of adventure that in this program, Nadine hiked the mountain. This may reflect that women have not have the limited ability in the domain of women, but in every sphere including the men's field.

#### **4.1.1.2 Cave**

##### **4.1.1.2.1 Reality**

In this part, the writer wants to explain about the setting, costume, make up and gesture. All of them are very important to know the gender performance of woman presenter.

##### **4.1.1.2.1.1 Setting**

Some scenes in this program show the setting in a cave. The cave is named "*Goa Pasir Taraje*" located in Tasikmalaya. According to Dinas Pariwisata Jawa Barat (2011), "*Goa Pasir Taraje*" has a 38 m length, 16 m width and high of the roof is unknown.

The cave is indicated as an adventure field because the location of the cave are hard to reach, the cave is located in the middle of the forest and even some caves adjacent with the sea so when entrance into it and follow the cave road till end, usually directly to the sea. In addition, the cave has a difficult road, because the location is a dark. The cave dominated with the rocks that are dangerous for safety. .



**Figure 5** *Setting of Cave*

Figure 5, illustrates the setting is in the cave. Which is located in the middle of the forest. The cave is a place that is difficult to reach. In this chapter, the writer tries to explain the gender performativity of woman presenter who is Nadine by linking the settings that appear in the *"My Trip My Adventure"*. Cave is an identical place with nature and adventure relates to men, men are often relate to do something extreme because men are considered as being powerfull that men are able to do things called extreme, for example the caving activity, climbing and exploring the cave. According to Wood (235), Men that being „real men“ must be powerful and in control.

Setting in the piece of the scene above, shows female presenter doing a caving, as we can see from the picture above, Nadine tries to go down into the cave with full of equipment. It shows that the female presenter tried to do anything like was done by men who were caving or adventuring is a men's world.

Women constructed as a strong ones, and like a challenge, it is like a character of an adventurer. Nadine is described as courageous woman, she is able and manages to get through and fight the darkness inside the cave. Nadine is illustrating as strong because the cave is difficult to reach and need extra energy to enter the cave. It can be seen from the access to the cave, which first had to climb

down the cliff and then use the full caving equipment to reach the mouth of the cave. Upon reaching the cave, the structure of the cave is not flat but terraces. To free out of the cave needs equipment like ropes. The condition of the cave is dark, it is proof that in the picture above Nadine bring a flashlight that is placed on top of her head.

#### **4.1.1.2.1.2 Costume and Make Up**

In this sub chapter, the writer will discuss the gender performance of the woman presenter through costume, accessories and makeup that were used. All the attributes of clothing that they use constructed as a masculine person through the way their dresses.

Costumes that was worn by Nadine is a costume for caving activities. This costume is waterproof because when she walked into a cave, Nadine also passes a river that is inside the cave and require to Nadine and team to swim the river



**Figure 6** *Costume of Woman Presenter*

Figure 6 shows that Nadine's costume is same with her team, especially man. Nadine did not choose to wear a special costume for her caving activities. Using the costume and accessories by Nadine is not just for fashion, but it is used as its function. The function of every accessory is to protect themselves from a

variety of things that can disrupt their activities. It proves that in Figure 6, Nadine wears a cave's costume and it is waterproof.

Except the costume, makeup and hairdo can also cause a distinct impression categorical to vary. Make up is usually adjusted with the atmosphere and the clothing worn. While hairdo affects the impression of the face of a person in overall performance. Women like to dress up to beautify themselves. Beautify themselves can be done in various ways, one of them is by makeup. Equipment used to apply makeup.



**Figure 7** *Make Up of Woman Presenter*

Hair is a very important part of the body. Hair is located on the body that very public so people can easily see it, except the woman that wears the veil. For women in general, hair is a crown. A woman can be interested or not can be determined from the hair cut. However, the writer did not discuss about effects hairstyle on beauty, but the effects of hairstyles that affect the performance from the presenter.

According to Rusbani (118), hairdo can give different impressions such as:

- a. Long Parsed hair, straight or combed without decoration gives the impression of a regular, simple or classic.

- b. Curly hair short or long, depending gives the impression of feminine or shine.
- c. Hair tied give the impression of sporty, practical or simple.
- d. Short hair like men gives the impression of feminine rigid.
- e. Hairstyles with bangs give the impression teens or childish.

Viewed from makeup that used by Nadine is not colorful makeup that attract attention. Nadine uses natural makeup, even Nadine tends to not use makeup at all. Viewed from hairstyles, Nadine shows the binding her hair. She binds her hair because she will do extreme activities, namely caving. Nadine tied her hair will be easier to do the caving activity.

The presenter also wearing a bracelet, it means that Nadine still shows her feminine side. It is a form of negotiation toward gender performance of Nadine, although this program constructed her gender performance as a masculine but she does not leave her feminine side. It also confirms that women who involve into the men's world like adventure should dress like a man so her adventurous side there is no doubt.

#### **2.1.1.2.1.3 Gesture**

In this sub chapter, the writer will discuss every gesture shown through body language and style that occurs in female presenter. As someone strong and brave adventurous, there are some gestures that need to be linked to how television constructed a woman presenter through her gender performance.



**Figure 8** *Gesture of Nadine*

Figure 8 the gesture of Nadine constructed as an adventurous. It can be seen from her gesture that she has a strong power. Nadine is walking down the cave without someone to accompany on her side. Nadine here depicted as capable of conducting a self-serve targeted and balanced with her gesture that looks like a person who is already a professional in conducting caving or down the cave.

A woman looks strong, tough, and independent when they are not in the environment of men. However, if they have entered into a man's world and accompanied by men, women such properties remains inferior when compared with men.



**Figure 9** *Gesture of Nadine*

In the figure 9, Nadine shows her gesture when she goes down using ropes to enter the cave. In this case, as a presenter of adventure program, Nadine is required to have the agility and nimbleness of doing things. In other words,

Nadine should not be graceful, because it would be difficult for her. Going down to the cave like the picture above is a skill that must be had by all adventurers. Expertise in using a ropes to down the cave requires several movement were energetic and agile but still cautious and full of concentration. This behavior makes Nadine as a presenter of adventure program looks like masculine and is not graceful.

#### 4.1.1.2.2 Representation



**Figure 10** *Technique of Shot*

Figure 10 uses a medium close up technique. Medium close up is used to catch the expression of the face that becomes a main focus (Bowen 17). From this shot, Nadine has been seen that there is no make up in her face. According to Subiantoro (80) for his role as a man who has many virtues in life, men are ultimately constructed as a figure to be strong, tall, big, taboo for crying, taboo to take care of his body because his body was considered strong. So, in the world of adventure is described as a man who is naturally without makeup. That is why Nadine also did not use any make up.

### 4.1.1.3 Sea

#### 4.1.1.3.1 Reality

##### 4.1.1.3.1.1 Setting

Some scenes in this program show the setting in the sea. Sea is part of the adventure, because the sea has the same character with mountain and cave that has been mentioned before which has a high level of risk when we do an activity in there. To be able to perform any activities such as diving in the sea, even finding fish, we must have the courage and special skills. For example diving activities, we must have a swimming skill and expertise in using the tools that are used for diving.



**Figure 11** *Setting Sea*

An activity at the sea, such as conducting arrests, has been the domain of men because of the characteristics of this work requires strong physical ability, speed of action and very high risk (Kusnadi 2). The risks in adventure activities in the sea is when we face the ferocious waves, without the courage and strength of course, someone will feel fear and waves can drag our bodies, besides if there are wild animals in the sea such as whales or the like. Of course, it has very high risk. According to (Kusnadi 2), that is based on the gender system of fisherman society, the jobs which are associated with the ocean is the domain of men, while



the land area is the domain of women's job. For that, the sea is an unusual place for women.

In the figure 11, Nadine described as adventurous as a man, it means that Nadine described having characteristic as adventurous like a man, in another sense Nadine described as strong and brave like men.

Picture left shows when Nadine goes down the cliff to go to the sea and then she does diving activities. Here, the strength and courage of Nadine illustrated like men. It can be seen from the picture, Nadine goes down the cliff by not getting a help from anyone.

While in the right picture, Nadine is conducting diving activities like other men. When entering into the water, men do not use any tools because the tools that they will be use to diving are already puts in the water. It also does by Nadine. After finding the location of the laying of their tools, they immediately use it in the water, they use their own equipment, and there is no exception between Nadine and other male presenter.

#### **4.1.1.3.1.2 Gesture**

As an adventurer, there is some gesture from Nadine needed for attention, which related to the performance of gender and same like man's gesture. The first behavior that needs to be seen is how to stand and how she sits. In this program, Nadine is in environment surrounded by men. Therefore, her gesture is sometimes similar to man, how she stands, and any gesture, closer to the man's body language.



**Figure 12** *Gesture of Woman Presenter*

Figure 12 shows Nadine sat by bending both legs and both hands placed on the knee. How to sit does not like the way women sitting instituted by the community as a way to sit cross-legged and close the legs tightly to make it look more elegant. How to sit by moving or lifting the foot is way man sitting and should not be done by women. So, from this way, it can be said Nadine's sitting illustrates masculine trait.



**Figure 13** *Gesture of Woman Presenter*

As we can see, figure 13 indicates that Nadine is riding an off-road car, it is usually used for outdoor activities. This car is used to reach the areas that are difficult to reach with a common car. In the picture above, Nadine is sitting in the above of bumper car.

With the help of the media, *"My Trip My Adventure"* has managed to create a new image of women. Nadine constructed by this program brings certain messages that have an important thing. Over time, this message will be a truth for

society. Eventually, women are no longer constructing like a princess. The reaction of breaking the gender construction, women can easily show her performance of gender that they desire regardless of social construction. Television can help in spreading this reaction slowly, woman and men have started to accept the conditions, so it is no longer be a negative thing for the community.

Inconsistencies in the performance of gender, make women have a various kinds in showing her performance, one of performance is masculine. Woman adventurer constructed did not care about makeup and style of costume that she used.

As in Blackwood research in Lewin (412), the phenomenon of women who resemble men is usually called a tomboy. From inside she appears masculine, it can be seen from what she dresses like men with short hair and behaves like a man. Masculine women actually have been existed in Indonesia. As in Blackwood research in Lewin (412), in Minangkabau, North Sumatra, many women who resemble a man. In physical appearance, masculinity can be seen from dressing like men that had short hair, and then the chest wrapped in cloth and always uses them in everyday life. In the social roles, they regard themselves as men so that should provide a living partner. They often do things that are usually done by men like playing poker, smoking, and traveling alone at night.

On the other hand, as is widely featured in the media, various types of exercise is also associated with the properties of masculinity such as, strong, having a soul fighting, rough, confident, aggressive, competitive, and muscular.

Not only in the sports, but also in the military life also offers the same thing. The characteristics of the military in the media associated with masculine such as macho, strong, sadistic, cruel, rude, no emotions, unyielding, loyal, stubborn, patriotic, etc. (<http://www.tc.umn.edu>). From the explanation above, sports and military activities are not different from adventure activities, where the adventure activity also has the characteristics, mentioned above. Therefore, women who have a hobby or fun with adventure activities have masculine traits.

From the all explanations above, masculinity displayed by female presenter is a form of breaking the gender construction that is growing in the community. Construction has been growing naturally makes the women cannot be free to choose her attitude or her performance.

#### **4.1.1.3.1.3 Costume and Make Up**

In addition to fashion and make-up, Nadine is constructed like a man. Nadine in the program does not use any makeup. This confirms that Nadine here constructed as female figures who resemble man.



**Figure 14** *Costume all Presenter*

The way she dresses as in the figure 14, it is part of an effort from the program to construct how woman presenter want to be recognized as someone who has a special identity in the men's world, it means adventure world. There is

a strong faith in Nadine's minds that, she is the presenter of adventure program and she is an adventurous then her performance must be depicted with the energetic, simple and active characters. However, the character evolve tendency toward masculinity.

To be able to have entrance into the men's world like adventure world, women are directly changing the style of their appearance. It adjusted to the condition, place, and time in which they are located. Adventure culture does not teach someone to fixate on traditional culture that bind women to the domestic construction, for example, women do obliged to appear as feminine.

In the adventure's world always treat someone equally, regardless of sex. It makes the woman's presenter to apply it to herself. The way she dresses indicates the same gender roles in which individually, in here woman has the freedom to do things without pay attention to sex. This is a form of gender equality, where women presenters have the right to show the gender identity that they want.

It can be conclude that, woman presenter in the adventure program has a space that is not limited by gender. A woman can perform her gender as a masculine adventurous that strong and brave. The vagina is attached to the female body does not preclude the desire for action and expression. She did not want to follow the traditional construction about how women should live their lives, as implemented by the public.

During this time, our society, especially the Javanese community still holds and refers to cultural values to run the system of social order in a society.

There are some cultural norms that serve as a reference to the control of all the person's behavior.



**Figure 15** *Make Up of Female Presenter*

In the figure 15, Nadine wears slayer as a bandana to tied up her hair. It purposes not only for decoration, but also to make the hair is not messy, if her hair is messy, it will disrupt the activity of Nadine. Bandana is very relates to outdoor activities.

The writer can see the face, expression and something in the face area of female presenter. From this picture, it can be seen that in this picture woman presenter does not use some make up in her face.

Nadine also seems using a bandanna on her head, it is shown that female presenter did not leave her feminine side, although she constructed as a masculine woman by the television, it has great contrast with makeup that used by Nadine. Absolutely, Nadine looks without any makeup. It is a form of negotiation from Nadine. Nadine paired with a man then Nadine should display her gender as masculine, but does not eliminate the feminine side, it means that in “*My Trip My Adventure*” constructed the woman presenter has an adventure side that same like a man.

From the explanation above, it can be conclude that, there is a little different in understanding the beauty. She does not worry if she does not look

pretty in public, so that the makeup does not become a liability. The ability to be able to conquer all challenges that will be overcomes is the most important thing for her. According to (Synnott 115) face is one part of the body that can reflect a person's identity, but it is showing its age, gender and race.

#### **4.1.1.3.2 Representation**

To know that the woman presenter is a person who strong, brave and independent adventurous, the writer wants to identify through shots or a technique of shooting. Shot or taking picture can create meaning for the audience toward the subject photographed. The technique of camera shot becomes important because each shot has a function and different meaning. On each shot, photographer tries to capture the position of the actor look clearly by the audience. Each technique of shot has a certain meaning. This applies in the technique shooting of Nadine in *“My Trip My Adventure”* reality show program. Here, the writer will take some pictures showing gender performance of Nadine, they are some picture from *“My Trip My Adventure”* reality show on a different shot. The first shot will be discussed by the writer is a long shot.



**Figure 16 Shot**

Figure 16 is a shot when Nadine is in the sea. This shot is long shot technique. Long shot is used to describe where the actor and what is being done

by these actors. Long shot has a function to look at the state of the environment as well as the activities undertaken by the actor (Bowen 15). It wants to show that sea and the activity being done by Nadine is part of the adventure.

Taking pictures with a long shot has a function to strengthen the impression that Nadine indicates the performance of gender as a brave, strong, and independent woman. Nadine is able to swim 5 meters down the sea without using the equipment. Nadine is able to reaching the bottom of the sea and then she tries to use her own tools without helping from others. From here already clearly illustrated that Nadine constructed as a brave and strong woman as adventurous.

The gesture of Nadine in figure 16 shows that Nadine is depicted as a brave and independent woman. Nadine is conducting diving activities and she tries to use her own tools in water, Nadine using the tool in the water because it was at the time of entry into the sea Nadine has not been put on the equipment, this equipment deliberately placed under the sea that has a depth 5 meters.

#### **4.1.1.3.3 Ideology**

Ideology is any practical active that working in conditions of social activity changing to reproduce the meaning of the familiar and regular as well as struggling to maintain a sense of who has been naturalized (Hartley 110). According to (Fiske 4), ideology that are organized into coherence and social acceptability by the ideological codes, such as those of: individualization, patriarchy, race, class, materialism, capitalism, etc.

This suggests that ideology is always active to produce meaning in the society. Neither ideology is an ideology that has been develops in the community,



nor a new ideology conveying to the public. Ideology can be spreads through the mass media, especially television that consumed by public every day, one of them are through the reality show.

From the explanation above, the ideology that stands explicitly on the program "*My Trip My Adventure*" about woman presenter is an ideology of gender it is female masculine. In this program, women presenter are constructed by television as someone who is masculine but still cannot leave her feminine side that is inherent in women. The existences of Nadine as masculine woman are present among many masculine men and feminine women have turned out to construct for a particular purpose.

In addition, this program wants to against the construction of gender and sexual identity which someone's sexual identity does not have the same role as someone's gender identity. It can seem that the woman presenter does not always have a feminine in herself.

#### **4.1.2 Woman as Second Actor**

The disbandment of discrimination based on sex continues to be done but these efforts have not changed the conditions of gender inequality in the society, especially the injustices experienced by women. Gender inequality is a serious problem in developing country (Bettany 6), from this phenomenon; women are stereotyped as a weak person is discriminated by men. in public sphere, woman is placed as a second function. Women are a group that many suffer from inequality both domestic and public sphere. According to Frye in (Sunarto 20) stated that women experience oppression systematically by the social environment, through a

network of power in various forms, such as wage discrimination, sexual harassment, dependence on the husband, restrictions on social role as a woman, wife and mother household. The oppression systematically continues because the strength of the values of a society that places women as the weaker person, dominated, and men as the powerful and controlling.

In the media, women are always placed in a minority position. In general, women appear in the media as someone who is not far from a role as an issue of domestic like kitchen, well, care of child, and so forth. They sometimes also positions as subordinate to men, for example, being a subordinate, the secretary, and the man server or sustain the needs of men. Similar to their position in public life, government regulations, the rules of religion, culture and customs that developed because of this stereotype.

Many media put women in their role as second or subordinated to the roles of men. Women sometimes use just as a decoration, because they role has absolutely nothing to do with the message to be conveyed by the media. In this program there is a picture of a female presenter that depicted as a woman who serves as the second role.

Women as one of the minority groups is still to be in a subordinate position compared with men. Although, based on composition they are more but it does not means there is no guarantee to the protection of their rights. The cultural factor is one of the obstacles for women to appear in public forums. The strength of male's role in public sphere will determine any decisions taken even though it concerns the life of women do. This puts increasingly marginalized position of

women, primarily in their participation in the public sector solely because they are women.

In media, in public sphere, it is adventure world. Although there have been women who are involved into it, but the composition of women are less than men. In addition, it shows that the setting is a man's world because men dominate those setting. Each object changes or even wants to change the activity; there is always a man in it. Although in this program woman constructed as a brave and strong adventurer that can enters in the public sphere, but in terms of position woman still becomes a second function. It can happen because, men feel when women are in the public sphere there must be supervision of men, here men not only act as controller but also as the leader and the state controller. This phenomena relates with the patriarchal system that makes men become a controller and he dominating the woman.

#### **4.1.2.1 Reality**

##### **4.1.2.1.1 Setting**



**Figure 17** *Setting Cave*

Figure 17, shows that the composition of woman bigger that man, it means that men dominate this place. From figure 18, we can see that the number of men more than the women. Figure 18 illustrates that woman just as a person who does

not have an important position, woman in the figure 17 is only accompanying a male. Figure 17 shows that woman is gave all the preparations for caving to the men. She did not doing it independently, while man preparing his own tools independently. in other words, woman in this activity was limited to complementary and as entertainment.



**Figure 18** *Setting Cave*

Figure 18 show that woman presenter is prepared to conduct the caving activity. Picture in left side shows a man who prepare and use their own tools. While the picture in the right side shows that, the man is paired the equipments for caving to the woman presenter. Woman does not uses her own tools independently.

From the figure 18, it can be concluded that, as tough as any woman and adventurous of women they still need the help of men. According to Aristoteles, man shows his courage by mastering, and women show courage with how to comply (Bhasin 30). With the master and controlled forms, it forms a dependency of women on men, so that women always need men as a means protector and guide.



**Figure 19** *Setting*

Figure 19 shows the setting is on the sea. Like the previous settings, in the sea, men still dominate. Sea is public sphere, so it is natural that men are more dominant.

Every scene, woman is always accompanied by man in those location. It is to show that the adventurous side of Nadine is described as the adventure of men. Seen from the composition of man and woman, this illustrates the place, in this case a public place or a man's world, woman is considered as a minority. It is because men do not give the full confidence of women to explore their world, they still assume that the woman is a person that weak and unable to perform her activities such as men without a male companion at her side. Here, man is still the dominant person. Dominant here means a man who becomes a leader and the director or guide the way in doing anything. According to Beauvoir (114) that men become dominant does not because of physical circumstances or their intellectual power, because it is the time they have to develop ourselves more.

Men have constantly dominated the public sphere as well as political, sports and outdoor activities. It is also shows that, a symbol of strength and position in the public sphere actually still occupied by men. Therefore, the belief that women are in a position of inferiority naturally remains. Women are still

relates to the minority. The member of minority groups usually appears as a supporting role. This can lead to discrimination for women.

When men have started to enter the public space, it will result in the state of people's lives, social control, and ideology form the ordinances treatment of women in society. Women are powerless to deal with this, because they will not be able to fight a system that is inherent in society. When they tries to get out, they will be considered shameless because it has been trying to get out of a role that had been reserved for them. This is what will make the woman as a complement, not a leading role.

In Indonesia, women constructed with various myths. Women are placed in a lower position in social class, economy, politics, and power. Constructions of cultures consider that women are irrational or emotional. It makes women does not appear to lead, result in the emergence of an attitude that puts women in unimportant position. In the Java community, until the present day there is still person having an assumption that, women do not need high school because it will eventually work in the kitchen as well (Fakih 15). This type of work is considered women as jobs domestically and rated lower than the type of work that is considered a man's job, and categorized as a not productive and therefore not in the country's economic statistics (Fakih 21).

#### **4.1.2.1.2 Costume and Makeup**

At the level of reality, the most visible of the woman figure in a reality show program that became the object of analysis is the costume that she worn. In

episode 2, it is *"My Trip My Adventure 2nd Anniversary"* episode, the costume that wear by Nadine is a mini dress.



**Figure 20** *Costume and Makeup*

In the figure 20, it can be seen that the technique of taking picture uses a medium shot technique. Medium shot has a function to the objects are clearly (fashion, expression, etc.) (Bowen 17), with this technique, setting, costumes, makeup, and expression of Nadine can be seen clearly. It seems that the setting is on the beach. Figure 20 show that Nadine wears a mini dress. Mini dress worn is just above the knee length. Nadine's dress model, there is no arm and the form of her dress just like the form of singlet. Nadine seems using the necklace and bracelet. It illustrates that the woman presenter remains to show the feminine side. However, the feminine side that she had displayed depends on the activity she is doing. As mentioned earlier, Nadine does the extreme outdoor activities, so she wears a costume that fit with her activities or in other words Nadine dressed like men. But in this case, the use of dresses is done because Nadine is not doing a hard or dangerous activity. In the picture above, Nadine seems being lifted their hands and gives instructions to the man who was behind her for unfurling a banner. In another scene, Nadine uses the dress as well as she and her team climb the hill that is near to the beach, but the hill is not too high so the dress has little effect on those activities. When she is doing an extreme activity, she only uses a

simple attribute that shows her feminine side. If she does not do it, her feminine side will appear clearly, such as in the picture above.

While for the makeup, Nadine chooses to use a natural makeup. It is a form of negotiations by Nadine. She use a mini dress that relates to the feminine and the television constructed her as a adventurous person, so she does not use any make up in order to her adventurous side that constructed like man more clearly.

#### 4.1.2.1.3 Gesture



**Figure 21** *Gesture of Female Presenter*

In figure 21, it appears there are two people, a men and woman. The woman figure is Nadine and the man is the guide for caving activities. From this picture looks when Nadine down the cave and get to the bottom of the cave, Nadine is being assisted by the guide. Nadine looks arrested and handled by men, she is also helped by the men to remove the equipment that attached to her body. It means that the power of a woman is nothing if there are men beside her. Women no longer look strong and independent when men have entered in there.

In this case, the woman looks like someone who is weak. Women in the public sphere always take the role of men as guides, as well as men remain the controlling. Appropriate with traditional role as a protector, men possible to give



more help than woman, and woman more possible to get helping from men because men considered stronger than woman (Bolton and Katok 291).

The helping behavior explanation can see from gender roles would influenced by their different social roles. Often, women are considered inferior to men in terms of ability that requires effort and power; men have more power than women, that is the basic assumptions why woman need more rescue than men.



**Figure 22** *Gesture of Female Presenter*

As in the figure 22, it appears that the gesture of woman presenter is sitting on a chair of car, while the man as a driver. It is confirms that the women only serves as a second position where the first position is the man that is as a controller. Here, woman do not have the option to determine her own destination, because of the way of woman is controlled by men.



**Figure 23** *Gesture of Female Presenter*

Furthermore, Figure 23 illustrates the setting is on the hill around the sea. In figure 23, seems that they are climbing to the hill. It seems that two men assist her. Nadine is in the middle between male and both are holding Nadine's hands. Goffman called this case as the ritualization of subordination. According to Goffman (46) the ritualization of subordination is stereotype of difference that, lowering oneself physically to other including indirectly, the viewer of picture, holding the body erect and the head high is stereotypically of unashamedness, superiority and underestimate. Goffman (54) stated that the holding hand is the basic sign for making a woman is under the protective and accompanying of man. This further reinforces the stereotype when a woman is a weak and powerless when compared with men. This picture shows that man looks more superior to woman. It can be assume that man in this picture shows his superiority. Man shows as a person that protects and accompanies the woman when she is involved in man's world.

#### 4.1.2.2 Representation



**Figure 24** *Representation: Shot*

Figure 24 seems that uses a very long shot technique. Very long shot is used to taking an outdoor or indoor setting (the object human, animal, etc.) (Bowen 14). From this technique, setting and object are easier and seen clearly.

The composition of human in there also can seen clearly. This picture appears there is a setting in the mountain, it is seems the composition of men is more than women's compositions. The position of the man is at the edge while the position of women at the center, it shows that man is the protector for women.

As described before, the woman who is on the mountain is a woman who is unusual, because mountain is the domain of men (Arifin 30). Woman who is in the men's world is depicts as a great woman, a woman who is able to beat the male and she successfully opposes the stereotype there (Kane 220). However, if we look carefully in the figure 24, such an assumption would be broken.

Figure 24 shows they are doing the raising of the flag on the summit of the mountain. When viewed from the position of each person that is in the picture above, it seems Nadine saluted the flag while men as flag raiser. This shows the function ranking. According to (Goffman 32), function ranking is defines men deserve more to be the executive role, but woman is only as the supporting action or she is only silent. The writer saw that men remain as the controlling the condition. Man becomes a flag raiser is a controlling form by man, because to raise the flag people should control the movement of the flag. It is the depiction to the woman controlled by man.

#### **4.1.2.1 Ideology**

At this level, the writer will look more deeply about the ideology that is in reality show "*My Trip My Adventure*" by looking at the sign of a relationship that found on the reality level and the level of representation that have been discussed previously. According to (Fiske 4), ideology that are organized into coherence and

social acceptability by the ideological codes, such as those of: individualization, patriarchy, race, class, materialism, capitalism, etc. In other definitions, According to Giannetti,

Ideology means as a body of ideas that reflecting the social needs and aspirations of an individual, group, class and culture. This term is associated with politics and party platforms, but it can also mean a given set of value that are implicit in any human enterprise-filmmaking (Giannetti 412).

It reveals that ideology is something that comes from the idea related to the values that exist in today's society. Ideology defines as a set of values that must be contained within the individual. The mass media contains the ideology either explicitly or implicitly to be conveyed to the audience as in this adventure program.

In this program, there is a patriarchal ideology to convey to the audience. Patriarchal ideology is the ideology assumes that men are destined to organize women and become a stronger sex (Fromm 146).

In other words, there is domination committed by men against women, as represented in the *“My Trip My Adventure”* reality show program that is the object of research. Woman is constructed as adventurous like a man, but because adventure is the domain of men, woman that has an adventurous characteristic still become a someone who is a minority and becomes the second function than men. From these explanations, it can be concluded that men still dominate the

public domain even though women are able to get into it, however, women should still follow the rule of men.

Because it is in an environment of patriarchy, here women depicted just as a presenter who become decoration in the television screen, she does not have a dominant role in the program. In a variety of activities, who become the leader or guide remains are men, women are just a follower.

#### **4.2 Interpretation of Finding**

The writer finds two results about the issue brought by “*My Trip My Adventure*” reality show program based on the analysis above. The next step is interpreting the findings by applying the theory of gender performativity and television culture in order to reveal the construction of the gender performance of woman presenter.

##### **4.2.1 Negotiating the Gender Performance of Female Presenter**

In the “*My Trip My Adventure*” reality show program, there is a some negotiation of gender performance. According to Laura J. Kray & Leigh Thompson (2005, p.103), people hold a gender belief system, which is largely consistent with the prevalent gender stereotype that address not only how men and women are postulated to act, but also how they are expected to act. Gender belief system permeates virtually all aspects of the negotiation process for both women and men and, as such, often dictates how agreements unfold at the bargaining (Fiske & Stevens 176).

Several aspects of the gender stereotype speak to negotiation. Specifically, the gender stereotype dictates that men act assertively, independently, and rationally, whereas woman act emotionally, with concern for others, and passively (Deaux & Lewis 1995).

In this case, in the world of adventure, woman is constructed to negotiate with the performance of gender. Therefore, women in the world of adventure should resemble a man or in other words, a woman should appear as a masculine. She must imitates the characteristics of masculinity, Ian Harris (1995) cited in (Beynon 58) stated that masculinity has to be rugged individuals, who becomes an engage in dangerous and adventurous acts, having faith in their abilities. So, the woman in the adventurous world must imitate those characteristics in order that she looks like a man. In this program, woman presenter tries to imitate those characteristics, it can be proven from the discussion explained before, woman presenter in this program is constructed as a brave and strong adventurous.

It means that, woman presenter does a negotiation with her performance. A woman that has an opposite characteristic with man surely will change her character into the man's characters. This imitating is done in order that the television gets easy to construct woman resembling a man.

Not only negotiate through her characteristics, but also through the costume that she wears. Woman wears something that also used by men. It is a form of negotiation of performance by the female gender. Because the adventure is the world of men, so women who come into this world must display resembles as the male gender. However, although they negotiate with the dressed resembles

a man, female gender identity or feminine identity of the woman does not necessarily remove or abandoned. Woman still keep her feminine identity.

The identity of the feminine is evidence from the appearance of female presenter who chooses to wear a tight singlet. A tight singlet that shows off the shape of the body as well as the woman in this case is the attention to her performance, as evidenced by the use of accessories such as bracelets, scarf even in the condition she is wearing a mini-dress completely with the accessories such as necklace and bracelet. The use of scarf is not to protect her from the heat and her face from the dust, but the woman presenter wears the decoration of her head. It means that the use of a scarf or bandana is only as a decoration on her head, as we know that bandana is uses to protect someone from the dust. It means that, although woman is constructed as a masculine, but she does not want to leave her feminine side. On the television, in this case it is a reality show, constructing women as a visual pleasure. Women used mainly as an ornamental in the television screen. So, her role is to attract the audience.

#### **4.2.2 Legitimizing Patriarchy in Television**

Representation of femininity in the media cannot be separated from the ideological influence and media power that tend to side with the patriarchal culture. Patriarchal culture is a culture that puts man as the dominant and superior, while women are submissive or passive, and inferior. Women are defined socially, by, and for the benefit of men. Men then occupy a strategic place in the mass media; especially television represents a form of femininity in women through a program in television production.

Television often represents the form of female femininity that indicates the practice of patriarchal power through a reality show like the discussion on this topic. In this case, women are only present as the object of the attention. Television displays women have been the object to achieve the expected goals.

From the explanation above, it can be concluded that gender performance of woman that represented by the television cannot be separated from the domination of man. However, although women are allowed to enter the world of men and they can choose their gender roles, but in terms of position and function, women still serve as second actors who have a second function. Men still dominate the public sphere, in this case is the world adventure. According to Francis (4), the oppression against women that doing by the dominant people, often call themselves as gender stereotypes that already attached to the woman, which cause the certain representation about a woman that refers to the marginalization of woman produces continuously. Women are consider to be close to the feminine stereotype it is weak and inferior, in fact constructed by the television in this case "*My Trip My Adventure*" reality show program where, there are scenes when men always assist women. Not only that, but also in every scene woman is always accompanied and guided by man in those location. They are a person who preparing all the equipment what will use by women. In such cases there is a masculine stereotype attached to the male as being strong and controlling

Men became controllers in all activities of women. It indicates that the woman in the male gaze remains weak as someone who needs to be protected and



assisted wherever they are, especially in the world of adventure that has many risks. In addition, the position of women in this program is just as presenter who does not have an important role. Woman here is only use as an ornamental on the television screen. It aims to attract audiences from both women and men, because as the only one female presenter in this program, Nadine used as promotional material for women who do not interest the world of adventure like the program with depictions of Nadine.

The effects of the form of a patriarchal culture that is always showing on television, Man then occupies a strategic place in any television program in representing the forms of woman's femininity through a production in the television program. Men play an important role as a presenter who brings adventure program, while women only act as a visual pleasure. According to Mulvey (2), visual pleasure refers to the pleasure that obtained due to the activity of view. Moreover, Freud (cited in McCabe 26) indicated that visual pleasure is defines as a source of pleasure. Women are being the object of visual pleasure. Meanwhile, men become someone who dominated this visual consumption.

## CHAPTER 5

### CONCLUSION

#### 5.1 Conclusion

Based on the results of the analysis and interpretation of the issues formulated from “*My Trip My Adventure*” reality show program, the writer can draw the conclusion that in order to enter the adventure world, women have to negotiate with the performance of gender. Women should perform and behave like a man without leave her feminine side. The performance of gender can determine and constructed person’s gender and the television culture becomes a media that construct it and then spread it.

The program provides construction to the woman presenter as someone brave and strong adventurous. In this case, woman is constructed be able to perform activities of adventure. She is able to do all the adventure activities like a man. This program constructs that woman presenter makes a negotiations on her performance when paired with a man. Through the level of reality that is setting, woman presenter constructed to be capable of passing the obstacles in the mountain, in cave and sea. Not only that, but also her gesture is constructed like a man, because in this case, woman is paired with men who are also doing the same activity.

In addition, from the level of another reality that is costume and makeup. The form of other negotiations is when in the adventure world, woman presenter wearing a costume that also worn by men and she chooses not to use any makeup as a man. Woman presenter wears costume that related to outdoor activity. In the

previous discussion found that the woman presenter wears a cargo pants and boots, both of them belongs to the men. In this case, the woman presenter dresses to resemble a man as the form of negotiations with the performance of her gender as adventurous person.

However, the form of negotiation woman presenter on the performance of gender as a presenter adventure program should resemble a man. Woman presenter still does not leave her feminine side. Woman still concerns with her appearance, seen that she wears tight singlet and accessories like bandannas, necklaces and bracelets, the using of bandanna here as an ornamental head, not as protective of her body. In fact, Woman presenter is also seems using mini dress with parse her long curly hair. Here, woman presenter is constructed as a visual pleasure that does not have an important role in the program, but only as an ornamental in the television screen.

Gender performance of the woman cannot be separated from the domination or superiority of men. Although the woman presenter can enter into the public sphere, in this case is the adventure world, but men still dominate these places. Every place attended by the woman presenter, man is also in there. The composition of man is more than woman. Not only had that, but also in terms of roles, men still dominated. Seen from the discussions that has been discussed before, men become the controller and guider for women. It can be said that television still constructing that woman dominated by men.

## 5.2 Suggestion for Further Research

This study uses a adventure reality show program as a object of the study which is the popular adventure program in Indonesia. The issues of gender performativity in adventure program have not discussed in any articles. The writer suggests that for further research to expand the issue in “*My Trip My Adventure*” reality show program. For example, the negotiation of male’s gender as a presenter in that program. It can raise next question about how the male presenter in adventure program negotiate her performance. Further research is possible also to conduct this case on the other adventure show or media. The writer assumes that in the adventure world, male also make negotiation with his performance but in different way. After finished this research, hopefully, it can stimulate other researcher to conduct more research on reality show.

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