

GENDER PEFORMAATIVITY IN WEBSITE “ayonikah.com”

Subhani, S.Sos., M.Si, Awaludin Arifin, S.I.Kom., M.I.Kom &

Kamaruddin, S.Sos., M.Si¹

Abstract

Communication technology development has provided an open space for each individual to construct his or her identity own initiative. Moreover they might construct a new character contrasting with himself real identity. But, in the construction of self-identity in webblog ayonikah.com virtual community was not do it freely. The gender identity has been constructing by theirselves to show that they are still strongly influenced by the system and the values espoused in the real society. So the matchmaking over the Internet was limited to the space to meet together prospective partner, interact and communicate. This research found that gender identity was affiliated by education, religion, mental, physical attribute, appearance, ethnicity, etc.

Introduction

This paper got up from an assumption there is a connection between the text written on the web site ayonikah.com with social discourse that expanded within the scope of gender. Ordinarily, Women tends to be more passive than men in finding a mate (husband), women was assumed to wait than men looking for. However, the communications technology development especially with the presence of digital change that assumption. The assumption to replace women as second class to find marriage partner. So that the traditional pattern changed his form into a pattern of relationships which no longer exist domination and hegemony from male to female. And women was't under men control.

Finding a marriage partner or a mate via the internet or cyberspace has become commonplace today. Although finding marriage partner was doing by traditional way such as meeting, associating, and meet with physical contact in

¹ Lecture Communication Departmen at Malikussaleh University-Lhokseumawe, Aceh

the real world. However, many of the couples who have met her match from the internet exist. Through the introduction process, meet and make a joint commitment to their relationship. The Internet has connected individuals who are far apart physically and met them together.

Using of the Internet as a serious efforts to find a mate can be done independently, with personal blogs, social media and so forth can be initially through website service providers who provided services meeting. But, the invention independently matchmaking over the Internet is very difficult to track down, whereas these services through the matchmaker can freely choose a potential partner according to his criteria.

Using the Internet as a serious effort to find a life partner in marriage could shifted the traditional way in finding the marriage as done usually in Indonesia. Deal of commitment to the marriage relationship to the previously agreed upon with the involvement of a large family, but the deal can be done through the medium of the Internet.

Internet has brought a new world for the people of the world community and capable to creat new global communication systems without any limitation by time and space to met together at global community without any physical interaction, but a personal relationship that was built in peformativity interaction. The communications is only on visual space accros sound, picture, and virtual space.

The real identity of peoples on the communication patterns in the virtual world is difficult to determine, because generally the people who communicate by the Internet took off his real identity or constuct their new identity as opposed to their real dentity form. Because a person to show any identity over the internet based on his desire. Something true when some one said “on the internet, no one knows if you are a dog”.

In weblog ayonikah.com marriage partner could describe himself by his desire as an efforts to convince a his potential partner. The available space on the weblog also contains criteria for the candidate. That room found a significant difference between men and women. each individual describing himself embraced

by the concept of gender. Men, for example, they described their masculinity based on their perspective. Like having an athletic body, slender, hard-working, loyal and etc. So does a woman, women also construct their gender identity as a feminine figure worthy to be chosen by men.

On the description step, researcher assumed that that the account holder is influenced by a variety of socio-cultural dimensions of their society. like a religious dimension, ethnicity, education, physical appearance, and so on. Because they are can't be separated from the real life.

David Gauntlett (2002: 65) describes the ability of new media (especially private website and weblogs) provide alternatives for individuals or groups as anticipated the possible counter on the dominant ideas about women and men. The conclusion that blog could be a medium for individualization ideologies contains.

This article does not review psychological and sociological aspects of the matchmaker over the internet. This article examines in depth how the matchmaker construct themselves through the "ayonikah.com". One site looking for a mate in Indonesia which has a follower 173.921 people. This article does not see how the hegemony of men over women in these pages. with the underlying assumption that there are interrelations between the text contained in these pages with a social discourse. So the researchers did not look at aspects of the resistance in gender studies.

The basic theory used for this research as the main analysis in this paper is performativity from Judith Butler (1990). Through this theory hopes discovered how individuals interpret, negotiate or reject the dominant discourse on gender at 'ayonikah.com' website.

Metode of Analysis

This article uses analysis discourse of crisis method suggested by Norman Fairclough, by three stages of analysis: text analysis, discursive practices, and social practices those used to analyze the discursive of identity construction processes in website ayonikah.com. This study will research overall potential

partner listed in the website ayonikah.com. However, because the member of that web site too much, a researcher take the sample, by categorizing based on age and gender categories. 20 s.d 30 age category, 31 to 40, and 41 so on. By categorizing consists of five men and five women. Sampling for each age category is done at random to individuals on the website ayonikah.com.

Performativity Identity Concept

This article is positioned as postmodernism perspective in relation to gender by using the performativity theory as theoretical basic. Performativity theory developed by Butler in the early 90-s. Butler said that there is no gender identity behind the expressions of gender. The identity has been created performatively, repeated to achieve "real identity" as written in his book titled "Gender Trouble" (Salih 2002)

Performativity is a verb as an action in speech action, for example the introduction of the characters, a loud scream as symbolizes the spirit of the speech, and concluded a force realized from a special rituals. It underlies the formation of body language as a kind of social ritual "Girling" (effeminate) as the production of a girl (Livia & Hall in Hubie, and Mulyandari 2010: 60).

Judith Butler (1992) said that social exchange and development policies in the appearance of identity arise when there is a shift in the dominant discourses. The Judith Butler's book (1992) has been become important in the study of space, primarily to show that the place and the room are not something that has been present previously in which an event or apparition appeared. But that incident or sighting itself is something that form or (re) production of the place and the room are the effect of cross dominant forces. Thus, the dichotomy between the private and the public is no longer relevant. If the dichotomy is the first to look at the room it was homogeneous, meaning immobile and static, are now no longer clear space boundaries. Both public space and private space are heterogeneous and not all the room clearly demarcated between the private and the public. In this context Jolly (2000) informed about the workings of power in

the space (no matter whether private space or public space). (Hubie, and Mulyandari 2010: 68)

Website Sturctur

Ayonikah.com is one of a web site service provider for partner searching. Established in 2007, the matchmakers who are rigisterede as members of this community are given some facilities that can make interaction and communication with other members through the available features. Such as profiles, pictures, chat, webcam, group BBM & whtashap, kodpa, outbound gathering and various other features (http://www.ayonikah.com/about_us.php)

All text contained in the matchmaker provides profile based on the standards contained in this website. That is, the owner of the account is only allowed to write according to the provisions of the manager.

ayonikah.com provide opens space for women and men to reveal theirself to get the companion candidate in according with her wishes. This possible way well done when the matchmaker has been showed their subjectivity as an individuals who appeal to other parties. By Mitra and Gajjala Williams said that blogs (web site) contains individualization ideologies (Setyorini, 2011: 122)

Physical Attributes And Appearances

There are many clear difference between men and women in describing the physical attributes. Mens tend to be "poor" whell descrypt their identity, especially the description for the shape of their body (fisik). In fact, many men did not fill a column about the description of their selft or just fill it (column) with a little bit of information. While women in the self-description as well as the criteria for the expected tend to contain sufficient information. Marked by the number of words more and more complete description of self in the form of the language is also different. Overview physical attributes and see themselves both women and men has their own language.

Language became one of the tool used someone to construct their reality. In other words, with language somone can pour back their life's experiences to the real world, through the image in the minds by the symbols of language. Therefore,

the language used for the construction, while the language was interpreted with the different perspektif depending on the situation and also their experience (Sari, 2012: 22)

Therefore, the matchmaker will be described himself perfectly. For example dekraption of face shape, skin color, height, shape of the hair, and so on. Not surprisingly if among them to write the column body shape: "athletic", "lean", "plump", "fat" or otherwise do not want to overdo by writing just "average". The second trend that many obtained from men and also some of them women. This suggests a passive tendency in the description of the body shape of a male.

There is a tendency of males to show their masculinity figure to visualize himself through his athleticism and hobbies include exercising, fitness statment. As an effort to convince potential mates desired. Men tends to position themselves has a higher social status than women. The account named Perdik (27) for example, in the physical description forward as follows;

Ethnic	Javanese
Height	181 – 190
Body shape	Atheltic

Education and Mental

From some analysis of the text on the candidate diingikan showed that both men and women expect a potential partner who has a maturity mental. Such as adult, independent, "obeyed to religion value", not alcoholic, pasif smoker, love to children, romantic, responsible and so on. Usuallya male determine the standard age of prospective spouses younger than himself while perempuan otherwise. Age standard is an usual conditions matchmaking even in the real life. egabilities and criteria are considered as awarnes to attempts candidate prudence in choosing a partner, to prefent from defication/divorce.

As a reflection, nationally, the divorce rate was increasing in every year. Based on data from the Religious Courts (Badilag) MA, respectively, the number of divorce cases in 2010 through 2014 is as much as 251 208 cases; 276 792

cases; 304 395 cases, 361 816 cases, and 382 231 cases. Still according to data from Badilag MA, behind those numbers turned out the phenomenon of divorce is accountable, that divorce is done by wives against husbands through religious courts was higher than the divorce-divorce (divorce by the husband). For example in 2014 the numbers of divorce cases through divorce-divorce (talaq by the husband) is as much as 113 850 cases, while the number of divorce cases through ceraigugat (wife sued divorce) as many as 268 381 cases. That is, as a percentage of total divorce of accountability is at 70 percent and the number of divorce-divorce was 30 percent. While in previous years, namely in 2013, ceraigugat figure is as much as 250 036 cases and divorce-divorce figures as many as 111 456 cases. If dipersentasekan then the total amount of accountability divorce was 69 percent, while the divorce-divorce was 31 percent. These figures reflect that divorce cases in Indonesia is more going through a divorce is accountable (Rustini & Rofiah, 2015: 139)

In terms of education there is uniformity in each self matchmaker. Some of them no decides education limit standard, or has same degree. If the fiance has first degree graduation, so the agabailty of his fiance has a same graduation too. But there is a differences between the educational criteria for men and women. Male expect women's education and social status are lower or equivalent with him. This condition showed that men has a stigma that womens must be lower social and education status than him

Shield and Heinecken (20020 said that men should repress an everything that might disfigure and erode their masculinity values. And Male has to discipline and manage their desires and lusts in order to find the ideal maskulinity standards wich believed to be socially earlier. For men behave and act within the framework of masculinity traditional concepts. Therefor man may not tend to choose women who are smarter than him because it's colud endangered their cradibilies and destroyed their masculinity reputation. The example as what we discussed previously before, women themselves tend to compromise with gender discourse dominant the so they prefer to balance the aspects degan menailkan aspects that make it look soft or "feminine. (Noviani, 2009: 65).

Fiance's faithfulness became one of the important capabilities for a partner to become one of the important requirements for a potential partner to your desired. The words "true" is one word in the criteria for potential mates often written shows that they want the wedding walk lasting and not two-timed. Given that the harmony of marriage is determined by the commitment and loyalty of each potential partner. Thus, prospective spouse does not want her as a second wife (polygamy). Therefore, households that have polygamous husbands tend to be more prone to cracking domestic relations.

Buya Hamka a classic popular Indonesian Muslim Council said that being one wife is closer way to not violence human being (women). Moreover take more than one wife will make it difficult for the husband to stay away from the attitude of persecution or cruel, hurting the day, lying, etc. (Kamil, 2009: 218). Nasiruddin at-Tusi likens polygamy as heart to support for two bodies. For a husband who did polygamy, he explained further, it will be so hard to raise the standard of living and welfare for his family like physical, social and mental (Dzuhyati, 1996)

Thus the reluctance of women being hesitance status is very reasonable considering the magnitude of potential household occurred. For the women reluctance being hesitance status is not explicitly mentioned in the column criteria desired partner. As observations of researchers through a matchmaker profiles on the page. However, some of the desired requirements means to household/family harmony relationship which built on religious values and honesty. Example Loveria (72) a widow from Bandung in West Java elaborates on her column "soul mate that I desire: a good man ... honest, faithful, affectionate, gentle, not overbearing also do not like to lie pretty women"

Ethnicity and Religious Affiliation

Religious factors has a great influence on both men and women the look of a matchmaker on the website "ayonikah.com". Discourse about religion tends to be appointed to find a mate who has same beliefs system (religion). The physical appearance of women, for example using the veil (jilbab) means to show its

affiliates to Islamic religion law. Because using hijab for women is a representation of one's obedience and piety for Islam religion (Parker, 2005). Later, using the veil being a modern fashion for muslim women founded in the public sphere (public space).

The tendency to reveal the religion identity in every matchmaker considered important, because they will open themselves when their prospective partner has the same religion with them. Religion was an important factor to raise the family as it is coveted by each partner household. Candidates matchmaker will show in any style which can portray themselves as a good adherents of religion, hope getting and finding a good potential partner as well.

The male partner for example has a tendency wearing a rimless cap (headdress worn by Muslim men and also by Indonesian men in general as a symbol of national identity) than wearing muslim dress (typical Muslim dress) to show his obedience and his piety as muslim identity. Men who are looking for a soul mate by those religion identity we could find it from the as what they wrote on their account. The piety identity can also be viewed from the face. Usually, man wearing a neat beard and mustache is considered the man who had good adherence to religion.

On physical appearance as piety religious identity can be understood means to communicate their commitment to a potential mate whom obeying Muslims. Affiliates someone in search of a mate against this religion can be understood in the Islamic religion. Religion is a fitrah (something that is inherent in human beings and carried since birth) "nature of God who created man upon the nature of the" (US Ar-Rum, 30:30).

William James asserted that "as long as people have a sense of anxiety and hope, during which he was religious (relating to God)." That is why fear is one of the biggest impetus for religious (Shihab, 1996: 367).

However, researchers do not rule out there are some of candidates who did not blame for partner who has different religions. Suharyati for example (34) widow from Bali of Hindu religion he was yearning a potential mate Hindu or Muslim. As written on the text bellows:

“i’m yearning a young man or widower who love my children, do not drink alcohol, could Hindu or Muslim:

But generally, interfaith marriage for Indonesian peoples was very taboo, because it was not accordance with the Indonesian people’s culture values, and Islam as a religion professed by the majority of the population Indonesia not justify marriage with different religions based on QS al-Mumtahanah (60): 10 and Surah an-Nisa (4) 41).

Indonesia Ulama Council (MUI) views that interfaith marriage prohibition based on his damage (*mafsadah*) greater than his kindness. That opinion is more inspired by the mazhab fiqh of Imam al-Shafi’i and Hanbali. Both of these mazhab also confirmed the marriage of different religions to prospective mate from *ahlul kitab* who respect for his descendants (Kamil, 2013: 220-221)

Further tendency that the preferred candidate of both men and women besides having the same religious piety also preferred candidate. Kaila Yanti (29) in her description wrote as follows:

"marriage partner candidate desired: a pious man responsible for the world and the for the dayafter"

Nurpie (29) in addition to physical criteria and domicile write husband had hoped, Nurpie also expect a husband who has a religious piety.

" marriage partner candidate i desire: finding a partner ready to get married this year, settled in Jakarta, Tangerang and surrounding areas, workers, age 28-35 years old, minimum height 165 which can be good and pious priest, responsible for the afterlife, and the positive thinking feeling, first minimum education, not smoker active, thinking ahead, flexible, smart, humble dan establish (established here is not only the material, can directly chat / message of what the definition of a well-established) "

Rangga (30) wrote as follows:

"I dreamed candidates: Muslims, trust to God (Allah), honest and open minded, working, loving, consistent, mature, sincere and candid"

Generally, for the Indonesian people marriage is not only commitment between husband and his wife, and not only horizontal relationships among couples (man) but also the responsibility to God who has brought them together in the sacred bond of marriage. So that the horizontal marital relationships between men is also vertical, ie between man and God.

Therefore Eshleman (2003) suggested that Indonesian society, religious norms actually always color marital life and there is always a relationship between the religion system the family system, so that whatever happens in the life of a marriage is the implementation of religious understanding related and family (Rustini & Rofiah , 2015: 124)

Conclusion

Using of communication technology development has provided an open space for each individual to construct his or her identity own initiative. Moreover they might construct a new character contrasting with himself real identity. But, in the construction of self-identity in weblog ayonikah.com virtual community was not do it freely. The gender identity has been constructing by theyself to show that they are still strongly influenced by the system and the values espoused in the real society. So the matchmaking over the Internet was limited to the space to meet together prospective partner, interact and communicate.

Dominance discourse of male generally occur in the tradisional matchmaking also got discourse mate search through the internet. Men with the nature of masculinity tend to wish a potential mate who has lower status and social level than himself. Such as the status of education, employment/work, income, and so on. While women has no visible social status orientation. Mean, women are more open relationship than men it self. However, it does not mean that women do not has a minimum standard criteria for the desired partner. This riset indicate that women coveted equal social status with men. Discourse relegius piety was the most dominant discourse found in this study. Each candidate pair both women and men do not open themselves to forge a marriage with people who has different religions. From the samples (informan) that researchers taked,

there is only one matchmaker who open herself to marry interfaith couples. The explanatory about religion is not only limited to the beliefs held in common, but the seriousness of the exercise for religion. This means that religious piety is one of the desired criteria. This is due to Indonesian society culturally has been bound up with the relation between religion, especially Islam being a majority professed religion in Indonesia.

Reference

- Dzuhayati, Siti Ruhaini. 1996 *Fiqih dan Permasalahan Perempuan Kontemporer*” Dalam M. Hajar dan Asamai (Ed) *Rekonstruksi Fiqh Perempuan*. Yogyakarta: Ababil
- Gauntlett, D., 2002, *Media, Gender and Identity*, New York: Rountledge.
- Hubies, A.V.S & Mulyandari (2010) *Analisis Teori Performance dan Positioning Dalam Komunikasi Pembangunan Berwawasan Gender* Jurnal Komunikasi Pembangunan Februari 2010 Vol. 08. No 1
- Kamil, Sukron (2013) *Pemikiran Politik Islam Tematik*. Bandung: Salemba
- Noviani, Ratna (2009) *Performativitas Gender Dalam Iklan Kontak Jodoh*. Jogjakarta: Pustaka Pelajar
- Sari, Sapta (2012) *Stereotip, Bahasa, dan Pencitraan Perempuan pada Iklan dalam Perspektif Budaya Populer*. Jurnal Badan Litbang Komunikasi dan Informatika Vol. 1 tahun 2012
- Kustini & Rofiah, Nur (2015) *Gugatan Perempuan atas Makna Perkawinan: Studi tentang Cerai-Gugat di Kota Pekalongna*. Jurnal Harmoni Volume 14, nomor 2, Mei – Agustus 2015
- http://www.ayonikah.com/about_us.php