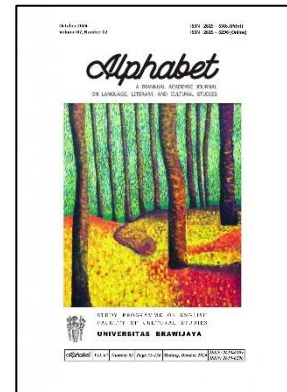


# ALPHABET

<http://alphabet.ub.ac.id/index.php/alphabet>



---

## Stereotyping Gender Equality through Assertive Speech Acts in Podcasts

Eti Setiawati  
Teddy Afriansyah

Alphabet / Volume 07 / Number 02 / October 2024, pp. 82-97  
doi: 10.21776/ub.alphabet.2024.07.02.03, Published online: October 2024

### How to cite this article :

Setiawati, E. & Afriansyah, T. (2024). Stereotyping gender equality through assertive speech acts in podcasts. *Alphabet*, 07(02), 82-97. doi: 10.21776/ub.alphabet.2024.07.02.03

# Stereotyping Gender Equality through Assertive Speech Acts in Podcasts

*Alphabet* ©2018, by Study Program of English, Faculty of Cultural Studies, Universitas Brawijaya

ISSN: 2615-630X (print)

2615-6296 (online)

Vol. 07, No. 02

Eti Setiawati <sup>1</sup>  
Teddy Afriansyah <sup>2</sup>

## Abstract

Gender equality has become a prominent public concern, with various perspectives and stereotypes emerging. This study aims to (1) Explain the meaning of assertive speech acts in three podcasts about gender equality issues and to (2) Explain aspects of gender equality in three podcasts. The study employed a qualitative descriptive approach within sociocultural communication context through observation and auto-expert judgment methods. Verbal data was collected using free listening techniques, recording techniques, and literature studies. The results revealed 21 meanings of assertive speech acts, grouped into several aspects of gender equality stereotypes in the three podcasts: Education/career, Social and cultural, and Law. The analysis of the podcast's findings has significant implications for creators and policymakers regarding gender equality. The use of assertive speech acts to promote gender equality can serve as a lesson in understanding various stereotypes that arise.

## Keywords:

Pragmatics; Language and Gender; Utterance; Social Media; Stereotype

In the last decade, the world community has witnessed a shift in the media landscape, especially in the digital realm. Podcasts, as a form of digital audio content, have achieved immense popularity (Rime, et al., 2022; Fadilah, et al., 2017). The uniqueness of podcasts lies in their ability to convey information in depth and intimately, creating a space where speakers can share their thoughts authentically (Imarshan, 2021). One issue that is increasingly taking center stage in podcasts is gender equality. In a modern society that increasingly seeks to understand and promote equality, podcasts have become an important forum for discussing these issues. The issue of gender equality and women's empowerment is not just rhetoric (Copp, 2023); this is an urgent and important agenda (Nature, 2023). Based on discovery (Ismiati, 2018) that gender stereotypes that develop in society cause women's self-concept to

be lower than men (Heise, et al., 2019). The media, as agents of social influence, play a crucial role in shaping public perceptions of this issue (Triyaningsih, 2020). Podcasts, as an increasingly dominant form of digital media, provide a unique platform to dig deeper, give voice to diverse views, and respond to the complex dynamics of gender equality. This is shown in the many journals that carry the theme of gender equality, one of which is Sage Journals, which in the context of Gender & Society analyzes gender and gender processes in interactions, organizations, society and global and transnational spaces.

According to Tromans (2016) "...the innovation known as 'podcasting', an audial medium whose hybridity is reflected in its etymology, a portmanteau derived from the words 'broadcast' and 'iPod'

---

1 Faculty of Cultural Studies, Universitas Brawijaya, Malang, Indonesia. Email: ety64@ub.ac.id

2 Faculty of Cultural Studies, Universitas Brawijaya, Malang, Indonesia. Email: afriansyah20@student.ub.ac.id

(Apple's early generation of mp3 players) and which is itself intimately connected with many other facets of Web 2.0." (page 4).

In his statement, Tromans wanted to convey that podcasts are deeply connected to the concept of Web 2.0, namely the phase of internet evolution that involves user collaboration, interactivity, and content sharing. This is why podcasts can be said to be the result of the convergence of various elements, including digital music player technology (iPod), broadcasting concepts and developments in internet technology (Brehm, 2022).

Based on the above, podcasts have become an effective means of conveying information, entertainment, and other content to a wide audience (Jati, 2021; Sullivan, 2019). Podcasts are also a great way to share thoughts and ideas with others. In terms of academic journals, there is a growing body of research on the use of podcasts as a communication medium (Fox, et al., 2021). For example, a recent study published in the journal "Perspektif Komunikasi: Jurnal Ilmu Komunikasi Politik dan Komunikasi Bisnis" found that podcasts have become a popular source of information for society since the COVID-19 pandemic began (Imarshan, 2021). This study analyzes the popularity of podcasts during the pandemic and finds that podcasts have been used to meet people's needs for information, entertainment, communication and transactions (Nur'aini, et al., 2023). This study also found that the number of podcast listeners has tripled in Indonesia since 2020.

In this context, problem formulation becomes essential. How is the assertive speech act which is a form of speech with the aim of "state" a fact, reflected in a podcast discussing gender equality? Are these speech acts more likely to reproduce or challenge gender stereotypes? How does the use of language and speech structure in the podcast reflect attitudes towards gender equality issues?

Rahardi (in Faramida, et al., 2019) quoting Searle's opinion, speech acts are divided into

three types of actions related to speech, namely, locutionary acts, illocutionary acts and perlocutionary acts. Searle (in Dewa and Nidya, in Hasanah, 2023) states that assertive speech acts are actions that involve the speaker in the truth of the proposition conveyed by the speaker, including: stating, telling, suggesting, boasting, complaining, demanding or reporting. One of the words of assertive speech acts identified in this study is the word "state". The reason for choosing the word "state" in assertive speech acts is to identify sentences that "state" about the issue of gender equality through opinions and direct statements from several speakers in the podcast.

In the educational aspect, with assertive speech acts, it is able to provide good information to students related to learning such as using media, practicing illustrations, helping teachers at school, and so on. That way, students as targets in the field of education become smarter in absorbing important information in supporting learning for a bright future. In the socio-cultural aspect, with the presence of assertive speech acts, able to provide information about culture or even provide examples of good and correct behavior when interacting with someone in a certain place with local culture. In addition, the speech act is able to provide statements related to a culture so that it becomes an evaluation material for people in an area in improving the welfare of the community. In the legal aspect, with assertive speech acts, able to provide information related to norms that must be obeyed, provide examples related to sanctions that must be avoided, and so on. That way, people can obey the regulations made by the government and are able to be wise when doing something. In addition, take care of yourself and avoid more and more crimes.

Gender is a concept used to identify differences between men and women based on social and cultural influences. In the sense that gender is a form of social construction, not a natural thing, in this case gender must be distinguished from the gender of a certain sex. Gender refers to socially constructed behavioral differences

between men and women (behavioral differences), i.e. not natural differences or differences determined by God, but differences caused by humans (men and women) through long social and cultural processes (Surah, in Annisa, et al., 2021). In the concept of gender, there are many problems in society that cause the emergence of equality which is a pillar in viewing men and women as having equal rights or opportunities. In addition, it does not provide boundaries that should not be given to men and women that cause not developing and difficult to find the potential of each individual.

There are several aspects of novelty (state of the art) that mark the relevance of this research are as follows. First, this research looks at the podcast medium, which has recently experienced rapid growth as a form of digital content. Some research on the influence of podcasts on people's opinions and attitudes has been conducted, but the focus on gender equality stereotypes through the assertive speech act in them has not been fully explored. Second, the use of illocutionary theory in analyzing assertive speech acts which relate to gender equality adds a new dimension to this research (Faroh & Utomo, 2020). Previous research may be more inclined towards general content analysis without highlighting the role of illocutions in shaping gender views. Third, the novelty of this research lies in a deeper understanding of how social and cultural contexts can be reflected in the assertive speech act in podcasts. This involves considering variations in speech acts that may depend on the background of the podcaster, as well as their impact on perceptions of gender equality. Fourth, this research includes a focus on whether assertive speech acts in podcasts tend to reproduce or challenge gender stereotypes. This opens the door to exploring how the power of speech can contribute to the formation of or resistance to traditional views regarding gender equality. Fifth, also the last novelty of this research also lies in its implications for content creators and policy makers. By identifying types of assertive speech acts, this research can provide practical guidance for podcast producers in presenting more progressive content regarding gender equality.

From several existing elements of novelty, several relevant previous studies emerged. The first relevant previous research was written by Bagas Priasmoro, Sri Wahono Saptomo, and Dewi Kusumaningsih (2023). The research discusses how assertive speech acts in the Deddy Corbuzier podcast episode of "Menteri Keuangan". The results showed that the study found as many as 24 assertive speech acts. The assertive speech acts found in the study are suggesting and stating. In addition, there are many implied meanings that exist outside the context and the use of assertive speech acts is also used in everyday life without realizing it. In contrast, this study only focuses on assertive speech acts with the word "state" so that the amount of data becomes large. In addition, the topic used in the podcast is gender equality which is an interesting issue and is always discussed from all aspects of society so that it becomes a stereotype. This research includes novelty that has not existed in previous studies, namely related to how the meaning of each assertive speech act and how the depiction of aspects of gender equality through assertive speech acts. The element of novelty is a gap to fill the empty gap in previous research.

The second relevant previous research was written by Anggita Caroline Cindyawati and Andik Yulianto (2022). The research discusses how the use of one of the illocutionary speech acts, namely assertive speech acts on Deny Sumargo's Youtube channel entitled "Ridwan Kamil: Dikritik Susah, Dikasih Ide Gak Mau Dengar!?". The results of the study found that there were 18 assertive speech acts with various functions. The functions of assertive speech acts found in the study are stating, explaining, telling, reporting, expressing opinions, and telling. In contrast, this study only focuses on assertive speech acts with the word "state" so that the amount of data becomes a lot. In addition, the topic used in the podcast is gender equality which is an interesting issue and is always discussed from all aspects of society so that it becomes a stereotype. This research includes novelty that has not existed in previous studies, namely related to how the meaning of each assertive speech act and how the depiction

of aspects of gender equality through assertive speech acts. The element of novelty is a gap to fill the empty gap in previous research.

The third relevant previous research was written by Melani Putri Ramadhania and Hermaliza (2024). The research discusses how the variety of illocutionary speech acts on Catatan Najwa on Youtube. The results of the study found that the Catatan Najwa's program on Youtube with the theme "Susahnya Jadi Perempuan", there are four illocutionary speech acts, namely, assertive, directive, expressive, and declarative illocutionary speech acts. Assertive speech acts as much as 3 speech data including, speech acts of stating, telling, and suggesting. Directive speech acts as much as 3 speech data including, speech acts of ordering, advising, and requesting. Expressive speech acts as much as 3 speech data including congratulating, thanking, and praising. Declarative speech act as much as 1 speech data, namely, the speech act of determining. This research does not find commissive speech acts.

Based on the statement above, the formulation of the problem in this research can be drawn, namely (1) What is every meaning of assertive speech acts in three podcasts about gender equality issue and (2) How aspects of gender equality issue in three podcasts. With this problem formulation, the research objectives were obtained, namely (1) To identify the meaning of the assertive speech act in the three podcasts about gender equality issue and (2) To Explain aspects of gender equality issue in three podcasts.

## METHOD

This study's research method is descriptive qualitative, using a sociocultural communication approach to understand and elucidate the function of assertive speech acts in podcast contexts. This approach views communication as a social phenomenon that cannot be separated from its cultural and social context (Wardhana, et al., 2020). Speech act theory assertive becomes the main theoretical basis used in data analysis (Wardhana, et al., 2020). First,

the researcher establishes a theoretical framework by selecting relevant sociocultural communication theories, especially theory assertive speech act or it can call be assertive speech act which focuses on the power of speech in expressing views and perceptions of a fact. Furthermore, this research pays attention to the social and cultural context in podcast production and consumption.

The data in this research is in the form of verbal data. The verbal data in this research are utterances in the form of phrases, clauses or sentences which have a assertive meaning appear in podcasts on gender equality issues. The data sources in this research consist of two, namely primary data sources and secondary data sources. In this research, primary data sources are used in the form of speech that has a assertive meaning in a podcast discussing the issue of gender equality. The supporting secondary data sources are relevant literature which discusses aspects of stereotypes that arise in the issue of gender equality and also previous research which discusses the issue of gender equality in podcasts and assertive speech acts.

There are three data collection methods used, which are documentation technique, listening technique, and note-taking technique. The first data collection method is documentation technique by downloading the first podcast video entitled "Gender Equality from the Perspective of Generation Z" via the link <https://www.youtube.com/watch?v=l3Uz-Ztgn5M&t=1126s> accessed on December 14, 2023, the second podcast video entitled "Face to Face with Onadio Leonardo - Cinta Laura" via the link <https://www.youtube.com/watch?v=kNc5Pf9dknk> accessed on December 15, 2023, and the third podcast video entitled "Cinta Laura Discusses Women, Tradition & Science | Geolive Bincang Nalar by Cania Citta" via the link <https://www.youtube.com/watch?v=G1BNgXOXlII> accessed on December 16, 2023. After the three videos were downloaded, the researcher watched the videos repeatedly.

The second data collection method is listening technique. This technique is done by watching, listening to the speech of the host and speakers, listening and paying attention to all the speech of the three podcasts that discuss gender equality. This technique is used to collect data in the form of phrases, clauses or sentences that have an assertive meaning appearing in podcasts on gender equality issues.

The third data collection method is the note-taking technique. The technique is carried out when the first instrument has been completed. In this technique, it is done by recording all the data that has been collected according to the problem formulation (Sudaryanto, 1993). The researcher recorded every utterance that had an assertive meaning in the podcast in table form.

The data analysis technique in this research is to use the data analysis technique proposed by Miles & Huberman (1984:23), consisting of; 1) Data reduction. 2) Data presentation, and 3) Data verification. An explanation of each data analysis technique is below.

### 1. Data Reduction

In this section, after the data is collected, data reduction is carried out which is not in accordance with assertive speech. In addition, data reduction is done with the aim that the article page does not exceed the limit, which is 20 pages.

### 2. Data Presentation

In this section, after going through the data reduction process, the data is presented using a table containing the duration of the assertive speech and sentences containing assertive speech in the 3 videos and writing the translation of the speech into Indonesian.

After that, the data is explained according to the formulation of the first problem, namely explaining the meaning of assertive speech acts in 3 video podcasts related to gender equality. Then, the form of data analysis of the first problem formulation is by presenting the data with a table containing the duration at which assertive speech

acts appear, the meaning of assertive speech acts according to the researcher's interpretation, and the requested speech act sentences. Also, the assertive speech act sentence is given a video code to make it easier to analyze the data of the second problem formulation.

In the second problem formulation, researchers analyzed the data according to the formulation of the second problem, namely explaining the aspects of gender equality from 3 video podcasts. The researcher made a classification of aspects based on the researcher's interpretation. The way to analyze the data of the second problem formulation is by classifying the basic aspects of gender equality. After that, the researcher entered the data with the help of the previously made speech codes into the classification of the aspects that had been formed.

### 3. Data Verification

In the data verification section, the researcher rechecked the overall data on the formulation of the first problem and the formulation of the second problem by checking whether the data needed was in accordance with the classification of meanings formed and whether the data that had been coded speech was in accordance with the classification of social aspects.

## RESULT

### The Meaning of the Assertive Speech Act in Podcasts “Kesetaraan Gender Menurut Perspektif Generasi Z”

The WHY X-Z YouTube channel hosted a podcast titled 'Kesetaraan Gender Menurut Perspektif Generasi Z' with Euisnawati as the host and speakers Zakiah Ramadhani, Fadly Ramadhan, and Imawan Habib. This podcast discusses gender equality and how each speaker views it, and also includes game sessions to enhance knowledge about gender equality. The podcast's language is informal.

**Table 1.** The Assertive Speech Act in a Podcast “Kesetaraan Gender Menurut Perspektif Generasi Z (Youtube Channel WHY X-Z)

In Minute	The Meaning of Speech Acts	Speech
02:22	Leadership	<b>Indonesian Version</b>
		“Rata-rata ketos (ketua osis) di sekolah itu laki-laki, karena laki-laki lebih bisa memimpin, padahal perempuan juga punya hak yang sama” (D1;TTR1;V1)
		<b>English Version</b>
		“Many of ketos (osis chairman) at school is male, because men are better able to lead, even though women also have the same rights”
03:06	Appearance	<b>Indonesian Version</b>
		“Kalau laki-laki mungkin pakai kalung, karena beberapa tongkrongan pasti ada laki-laki memakai kalung, gelang, dan cincin. Itu semua identik dengan perempuan” (D2;TTR2;V1)
		<b>English Version</b>
		“Men might wear necklaces, because some hangouts place will have men wearing necklaces, bracelets, and rings. It's all synonymous with women”
04:59	Responsibility	<b>Indonesian Version</b>
		“Zaman dahulu hanya laki-laki yang boleh bekerja atau bersekolah. perempuan ngurusin anak atau masak” (D3;TTR3;V1)
		<b>English Version</b>
		“In ancient times, only men were allowed to work or go to school. women took care of the children or cooked”
09:07	Personality	<b>Indonesian Version</b>
		<i>Laki-laki identik dengan warna biru, perempuan identik dengan warna pink</i> (D4;TTR4;V1)
		<b>English Version</b>
		Men are synonymous with the color blue, women are synonymous with the color pink.
09:28	Personality	<b>Indonesian Version</b>
		<i>Warna pink dahulu justru cocok buat laki-laki karena realis sama warna merah, bermakna maskulin. Sekitar tahun 1940-an</i> (D5;TTR5;V1)
		<b>English Version</b>
		The color pink used to be suitable for men because it is realistically the same as red, meaning masculine. Around the 1940s.
14:06	Injustice	<b>Indonesian Version</b>
		<i>Dalam konteks pelecehan, justru kalau perempuan yang melakukan hal buruk, hal itu normal saja. Namun, jika dibalik, laki-laki yang melakukannya kepada perempuan, itu terkesan “kok bisa ya ngomong gini”</i> (D6;TTR6;V1)
		<b>English Version</b>
		In the context of harassment, if it is a woman who does bad things, it is normal. However, if it is reversed, the man who does it to the woman, it seems "how can you say this".
18:18	Consistency	<b>Indonesian Version</b>
		<i>Sekarang sudah banyak wanita karir, karirnya tetap jalan, sebagai seorang ibu tetap jalan</i> (D7;TTR7;V1)

		<b>English Version</b>
		Now there are many career women, their career is still going on, as a mother it is still going on.
23:16	Natural Conformity	<b>Indonesian Version</b> <i>Ketika laki-laki melakukan dalam olahraga sebanyak 10 kali, perempuan hanya mungkin setengahnya dari itu. itulah yang dimaksud dengan setara namun tidak sama (D8;TTR8;V1)</i>
		<b>English Version</b>
		If a man does a sport 10 times, a woman can only do it half as often. That's what equal but not equal means.
24:48	Injustice	<b>Indonesian Version</b> <i>Laki-laki bebas mau pulang jam berapa, anak perempuan habis maghrib harus dirumah. Laki-laki dianggap bisa jaga diri, bahkan kebalikannya (D9;TTR9;V1)</i>
		<b>English Version</b>
		Boys are free to come home at any time, girls have to be at home after maghrib. Men are considered to be able to take care of themselves, even the opposite.
26:40	Women's Self Esteem	<b>Indonesian Version</b> <i>Seringkali perempuan di cat call di jalanan, karena meskipun pakaian sudah tertutup (D10;TTR10;V1)</i>
		<b>English Version</b>
		Many times, women are catcalled on the street because, even though their clothes are covered.

### The Meaning of the Assertive Speech Act in Podcasts “Face to Face with Onadio Leonardo - Cinta Laura”

The Leonardo's podcast is hosted by musician and influencer Onadio Leonardo, with guest Cinta Laura, a singer and actress.

The podcast discusses social, cultural and entertainment topics in a relaxed and informal atmosphere, using the Indonesian language in everyday life. It is intended for listeners who are interested in the topics that are discussed by Onadio and his guests.

**Table 2.** The Assertive Speech Act in a Podcast “Face to Face with Onadio Leonardo – Cinta Laura (The Leonardo’s)”

In Minute	The Meaning of Speech Acts	Speech
03:42	Discipline	<b>Indonesian Version</b> <i>Mungkin karena didikan orang tua yang sangat disiplin. Aku adalah orang yang organized (teratur), tidurpun aku ukur berapa jam. Kalau jam 11 malam aku tidur, tidak boleh bangun di atas jam 7 pagi, karena itu buang-buang waktu (D1;TTR1;V2)</i>
		<b>English Version</b>
		Maybe it's because my parents are very disciplined. I'm an organized person, I even measure how many hours I sleep. If I go to bed at 11pm, I can't get up above 7am, because it's a waste of time.



04:29	Discipline	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Aku adalah orang yang sangat ambisius karena aku punya banyak goals (tujuan) dalam hidup aku dan aku tidak mau buang-buang waktu (D2;TTR2;V2)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>I'm a very ambitious person because I have a lot of goals in my life and I don't want to waste my time.</p>
05:03	Be Brave to Have An Opinion	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Aku adalah orang yang sangat vocal. Jadi aku percaya selama kritik yang aku kasih ke orang itu masuk akal dan aku punya bukti untuk membacking apa yang aku katakan, tidak ada salahnya aku berbicara (D3;TTR3;V2)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>I'm a very vocal person. So I believe that as long as the criticism I give to people is reasonable and I have evidence to back up what I say, there's nothing wrong with me speaking up.</p>
05:37	Misconceptions	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Dulu waktu aku remaja aku sangat takut akan opini orang lain. Waktu masih remaja aku selalu ingin keliatan sempurna di depan orang lain. Sampai saja aku diam supaya membuat orang lain tidak berpikir buruk (D4;TTR4;V2)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>When I was a teenager, I was very afraid of other people's opinions. When I was a teenager I always wanted to look perfect in front of others. I even kept quiet so that others wouldn't think badly of me.</p>
07:46	Surrender	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Projek-projek yang aku lakukan tidak sesuai dengan espektasi aku, baik itu di music atau di film tidak sesuai dengan keinginan aku, tapi wajar aku masih kecil 13 tahun mau ngomong apa (D5;TTR5;V2)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>The projects that I do, whether it's music or film, it's not what I was expecting, it's not what I like, but that's normal, I'm a 13-year-old, what can I say.</p>
08:09	Misconceptions	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Masyarakat merasa bahwa aku cukup pintar setelah aku buktikan bahwa aku masuk ke universitas ranking tinggi di US (D6;TTR6;V2)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>People felt that I was smart enough after I proved that I had gotten into one of the most highly ranked universities in the United States.</p>
08:21	Misconceptions	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Sebelumnya mereka berpikir oh in cewe indo yang blasteran emang beruntung karena mukanya blasteran bisa sukses dan tidak punya opini atau knowledge (D7;TTR7;V2)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>They used to think, "Oh, this Indo girl who is mulatto is lucky because she has a mulatto face to succeed and doesn't have an opinion or know anything.</p>
08:50	Non-Compliant Rules	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Zaman dahulu media belum mempunyai kode etik yang harusnya anak dibawah 18 tahun tidak punya hak menulis artikel bukan dari sumber yang benar atau membuat kutipan bohongan dan tidak keluar dari mulut aku (D8;TTR8;V2)</i></p>

		<b>English Version</b>
		In the past, the media didn't have a code of ethics. It shouldn't give kids under 18 the right to write articles that aren't from the right sources, or make up fake quotes that didn't come out of my mouth.
		<b>Indonesian Version</b>
11:38	Make a Difference	<i>Aku cenderung setiap minggu mungkin 2-3 kali suka berdonasi kepada platform itu untuk proyek-proyek atau orang-orang yang merasa butuh bantuan (D9;TTR9;V2)</i>
		<b>English Version</b>
		I tend to donate to the platform every week maybe 2-3 times for projects or people who feel like they need help.
		<b>Indonesian Version</b>
21:38	Misconceptions	<i>Kita berdua adalah CEO ya, di sebuah Perusahaan yang besar. Kita lulus dari kampus yang sama. Secara GPA pun let's see we're equal. It's very likely that you will get higher paid than me, padahal kita sama lho kualifikasinya (D10;TTR10;V2)</i>
		<b>English Version</b>
		We are both CEOs in a big company. We graduated from the same college. Even in terms of GPA, let's see we're equal. It's very likely that you will get higher paid than me, even though we have the same qualifications.

**The Meaning of the Assertive Speech Act in Podcasts “Cinta Laura Bahas Perempuan, Tradisi & Sains | Geolive Bincang Nalar by Cania Citta”**

In the podcast "Cinta Laura Bahas Perempuan, Tradisi & Sains", hosted by Cania Citta, the speaker Cinta Laura, an actress, singer and social activist, shares her experiences and

views as a woman in Indonesia. She discusses the stereotypes, discrimination, and social pressure that women in Indonesia often face. In addition, she wants to inspire other women to follow their dreams and to exercise their rights. This video is divided into several segments: Love's journey, Love's challenges, Love's inspiration, and Love's advice.

**Table 3.** The Assertive Speech Act in a Podcast "Cinta Laura Bahas Perempuan, Tradisi & Sains | Geolive Bincang Nalar by Cania Citta"

In Minute	The Meaning of Speech Acts	Speech
		<b>Indonesian Version</b>
02:15	Keep What You Promise	<i>Seringkali apalagi di negara kita (Indonesia), kita harus mensensor dan sangat berhati-hati mengekspresikan opini dan cara berpikir kita, karena mungkin menurut budaya kita, dianggap tidak sopan terhadap suatu kepercayaan atau menjatuhkan suatu grup atau suku (D1;TTR1;V3)</i>
		<b>English Version</b>
		Often especially in our country (Indonesia), we have to censor and be very careful expressing our opinions and ways of thinking, because it may be considered disrespectful to a belief or put down a group or tribe according to our culture.
		<b>Indonesian Version</b>
04:51	Women's Boundaries	<i>Seringkali di society kita di Indonesia, dari kecil perempuan sudah diberi keterbatasan, misalnya jangan terlalu pintar nanti cowoknya takut, jangan main di luar, nanti lecet, kalau lecet nanti tidak ada yang naksir (D2;TTR2;V3)</i>

		<p style="text-align: center;"><b>English Version</b></p> <p>Often in our society in Indonesia, women are restricted from a young age, for example, don't be too smart, so the man will be afraid, don't play outside, so you will get scratched, if you get scratched so no one will like you</p>
05:47	Equitable Education	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Menurut aku dari kecil, laki-laki dan perempuan dari sistem pendidikan kita sudah harus diberikan kesempatan yang sama supaya bisa berkembang sesuai kemampuan kita (D3;TTR3;V3)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>In my opinion, men and women should have equal opportunities in our education system from an early age in order to be able to develop in accordance with our abilities.</p>
06:50	Unpreparedness in the Education System	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Aku rasa dalam sistem pendidikan di Indonesia jarang sekali diajarkan value (nilai) yang mensupport kesetaraan gender (D4;TTR4;V3)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>I think the Indonesian education system rarely teaches values that support gender equality.</p>
07:07	Equitable Education	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Guru di sekolah selalu mengatakan bahwa "bersikap baik lah satu sama lain, terlepas dari dia perempuan atau laki-laki (D5;TTR5;V3)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>Teachers at school always say: "Be nice to each other, whether you are a boy or a girl.</p>
07:11	True Mindset	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Misalnya saat pelajaran olahraga, tidak hanya anak perempuan vs anak perempuan atau anak laki-laki vs anak laki-laki, kita dikasih kesempatan untuk melawan satu sama lain (D6;TTR6;V3)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>For example, during sports lessons, it's not just girls vs. girls or boys vs. boys, we are given the opportunity to compete against each other.</p>
07:43	True Mindset	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Aku merasa aku harus menggunakan privilege aku untuk mudah- mudahan bisa membuka kesempatan yang sama buat orang-orang yang tidak punya kesempatan yang aku punya (D7;TTR7;V3)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>I feel like I have to use my privilege to somehow open up the same opportunities for people who don't have the opportunities that I do.</p>
16:25	Traditions	<p style="text-align: center;"><b>Indonesian Version</b></p> <p><i>Ada sebuah lokasi di Indonesia dimana perempuan diculik oleh orang yang akan dinikahi (future husband) dan itu tanpa ditanya, mereka diculik terus dipaksa untuk menikahi orang yang menculiknya (D8;TTR8;V3)</i></p> <p style="text-align: center;"><b>English Version</b></p> <p>There is a location in Indonesia where women are kidnapped by her future husbands and without question, she is kidnapped and forced to marry the person who kidnapped her.</p>

---

		<b>Indonesian Version</b>
		<i>Dimana karena perempuan yang hamil yang mengandung, otomatis harus bersembunyi atau menjaga diri supaya akhirnya bisa melairkan anak tersebut. Laki-laki yang harus mencari makan by hunting (D9;TTR9;V3)</i>
20:23	Traditions	<b>English Version</b>
		Where the pregnant women have to automatically hide or protect themselves so that they can ultimately water down the child. Men who have to hunt for food while the women is hiding.

---

		<b>Indonesian Version</b>
		<i>Dari kecil anak laki-laki maupun perempuan dibuat percaya bahwa emang ini takdir mereka dan mereka tidak diajarkan untuk bertanya dan melihat lebih jauh dari apa yang mereka sudah diajarkan (D10;TTR10;V3)</i>
23:16	Lack of Parenting Skills	<b>English Version</b>
		From an early age, boys and girls are made to believe that this is their destiny. They are not taught to question and look beyond what they have been taught.

---

### Stereotype Aspects of Gender Equality in Three Podcasts Education/Career Aspects

The educational or career aspect of gender equality means that education must be given equally to men and women. Fulfillment of equal rights in the field of education has been widely carried out by the community. Starting from the public's perception that education is an investment for them and their children so that there are no gender restrictions in fulfilling children's rights in the field of education for both boys and girls (Qamariah, in Sulistyowati, 2021: 8). In this way, there are several stereotypes that appear in the three podcasts related to education, namely in the data codes D1;TTR1;V1, D3;TTR3;V1, D7;TTR7;V1, D8;TTR8;V1, D6;TTR6;V2, D10;TTR10;V2, D3;TTR3;V3, D4;TTR4 ;V3, D5;TTR5;V3, D6;TTR6;V3.

### Social and Cultural Aspects

The social and cultural aspects of gender equality mean that men and women must be able to adapt their behavior to the local social and cultural order so that men and women receive respect from the local community. However, in the social order of society, cases of discrimination against gender are still often found, especially against women. The main reason that

often underlies this discrimination is the persistence of patriarchal culture in the social order of Indonesian society. Patriarchal culture teaches that men are the ones who dominate, carry out operations and exploit women (Sulistyowati, 2021: 8). For example, women are not allowed to go out late at night, jewelry is synonymous with women, and so on. In this way, there are several stereotypes that appear in the three social-related podcasts, namely in the data code D2;TTR2;V1, D4;TTR4;V1, D5;TTR5;V1, D9;TTR9;V1, D1; TTR1;V2, D2;TTR2;V2, D3;TTR3;V2, D4;TTR4;V2, D5;TTR5;V2, D7;TTR7;V2, D9;TTR9;V2, D1;TTR1;V3, D2;TTR2;V3, D7;TTR7;V3, D8;TTR8;V3, D9;TTR9;V3, D10;TTR10;V3.

### Legal Aspects

The legal aspect of gender equality means that men and women must be given the same legal protection when they are victims of crime. Gender equality also has a connection with Human Rights (HAM), where gender equality is a form of implementation of human rights. In this case, when the crime rate increases, it can be said that this is a crime that harms other people, so it can also be said that this crime is a human rights violation (Puspandari, 2020:83). In this way, there are several stereotypes that appear in the three podcasts related to law,

namely in the data codes D6;TTR6;V1, D10;TTR10;V1, D8;TTR8;V2.

## DISCUSSION

### **Assertive Speech Acts in Understanding Misconceptions on Gender Equality Stereotypes**

Understanding the existence of speech acts is a natural problem in social life. Especially assertive speech acts that mean to state something related to the event or problem discussed. Various forms of assertive speech acts in the form of sentences that appear on social media such as YouTube with podcast content are interesting conversations to always be detailed in depth. From there, it can be underlined that the variety of social media becomes a place to express opinions or decide to do something through a variety of speech acts according to its use. With the use of speech acts, especially assertive speech acts, the use of social media becomes widespread as the times progress. Speech acts can be found in oral and written form. The importance of communication makes humans try to develop media so that the information to be conveyed can be received by the recipient (Syahri, & Emidar, 2020). The forms of assertive speech acts in the form of sentences certainly have a meaning that is contained and wants to be conveyed by the speaker. Sometimes the meaning is not explained explicitly, so readers need to understand independently and deeply from the speech act.

Talking about the meaning of speech acts, especially assertive speech acts, there are many varieties. One of the meanings that has become a polemic that is often discussed is the meaning of misunderstanding or miscommunication between speakers and speech partners. The misunderstanding certainly leads to gender equality which has a positive side and a negative side so that currently it is a stereotype that cannot be changed. Some of these misunderstandings are that people assume that someone who has a lot of knowledge, of course, the education taken must be high, such as going abroad for education. But the reality is that a person who is

knowledgeable or not smart, is not seen from how good or high in education. In addition, someone is afraid to have an opinion with the suspicion that it will be wrong in speech which results in someone being judged as bad in society. In fact, communication requires language politeness. It is intended that humans can use polite language and not make mistakes in language (Andriana & Tressyalina, 2022). Speech in Indonesian is generally considered polite if speakers use polite words, speech does not contain direct ridicule, does not command directly, and respects others (Salom, L. G & Monrel, in Andriana & Tressyalina, 2022). With some of these misconceptions, existing stereotypes become bigger and more uncontrollable.

Gender equality is inseparable from the concept of justice, which not all humans are able to have. For example, when a man still roams until late at night, it becomes a natural thing and becomes a habit. However, when a woman does activities like men who travel until late at night, it becomes unnatural and unusual because women need to be guarded so that women's behavior does not fall into bad things. Of course, with the supervision of parents who are able to provide better direction because women should not be in accordance with their nature when doing habits like men.

Thus, without these restrictions, it certainly has an impact on sexual violence that dominates women. Sexual violence becomes a public concern by targeting women who walk alone on the side of the road. That way, the level of sexual violence is very large in big cities in Indonesia. From this incident, of course, it needs special handling from the authorities so that the crime is reduced and does not recur. That way, women get justice, although violence against men may occur, but at a low level. The impact of sexual violence can affect human psychology, such as stress and can take lives. In accordance with the statement according to Reza (in Anindya, et al., 2020), violence can be defined as the sudden use of great force in uncontrolled emotional conditions which can have psychological consequences, death, trauma, developmental abnormalities and even deprivation of rights.

With the assertive speech acts that can be conveyed by people who have intelligence and have a good mindset, the stereotype is only an issue that is displayed like a figure on the wall, only an issue that can be missed. With the hope that someone who is exposed to these stereotypes needs to do self-introspection so that they act according to human capacity. The problem of gender equality is not able to find a bright spot as long as the surrounding community understands this and always gives direction and advice to others to keep following the flow of life.

### **Showing Various Aspects of Assertive Speech Acts in Support of Biased Gender Equality**

In discussing assertive speech acts, of course, it is closely related to the context of life that accommodates the use of speech acts for communication actors. The context of life is often referred to as aspects. Various aspects of life can lead to the positive side and the negative side. As done in the research written by Ferdian Achsani (2019) by discussing one aspect of life, namely morality in anime through the use of assertive and expressive speech acts. In the study, it can be concluded that not only the main aspects such as education, social and culture, and law that accommodate human activities in speech acts, but also personal characteristics concerning morality are also shown through the use of speech acts. By returning to the issue of gender equality, of course, it involves various aspects of life that can support the problem so that it can be seen from a different perspective. Various aspects that embody gender equality refers to educational aspects, social and cultural aspects, and legal aspects. All of these aspects become an in-depth discussion when associated with assertive speech acts as the subject of discussion in this study.

Various aspects that embody gender equality are dominated by social and cultural aspects. Social and cultural aspects are dominant in supporting gender equality. Some cultural aspects such as personal elements in terms of dress, opinion, behavior, which need to be reflected

in dealing with gender equality issues so that people are not easily ignored in dealing with these issues. In addition, seeing tradition is also part of the misunderstanding in understanding gender equality. Someone when getting coercion from the party trying to reach their desires, such as in the case of marriage. Of course, neither women nor men want to be forced into something that they do not want. This is a violation of gender equality.

Examples of gender equality that occur in Balinese society is thick with tradition and culture that is always maintained and preserved. So that habits related to the position of women from the past until now have not changed, in order to equalize the roles and positions of men and women. The patrilineal family system adopted by the Balinese becomes a shield to protect male dominance over women (Suryanata, 2021).

By facing other aspects such as education, there are also obstacles that people always face. Getting an education that is not as desired, not even being able to experience education is a problem that threatens the world of education, especially in Indonesia. A person has the right to a proper education, regardless of gender and economic status. With education, it is able to reduce stereotypes in gender equality with dominance leading to education. Even people compare between women and men in terms of justice in getting education.

The legal aspect also provides special attention for the government. Sexual violence dominates crime in Indonesia. Of course, with a variety of criminal motives, it is something that needs to be considered and avoided by the community, especially women. With various kinds of sexual violence, it is a problem that cannot be completely eliminated. The number of statements and opinions from various famous people on social media who comment on sexual violence does have an impact on gender equality which is increasingly becoming biased. Therefore, the need to use assertive speech acts to convey concerns related to crimes in gender equality can be heard by the community and the authorities to be handled quickly.

Assertive speech acts can provide relief in understanding gender equality which has two different sides and becomes a stereotype that continues to develop in society. assertive speech acts present several statements that are able to support positive gender equality and respond wisely to negative aspects. With the use of assertive speech acts, especially in social media such as YouTube and other social media, it is able to provide a neutral voice that can ease the minds of people who are too heavy in giving wild perceptions that are not necessarily true and accepted in certain environments.

### CONCLUSION

This research was conducted in a social media space called Youtube. On this platform, researchers are looking for several videos with the podcast genre that discuss gender equality. However, researchers limit as many as 3 podcast videos in the hope that the data obtained is abundant and fulfilled. After going through the analysis process, a total of 30 data were obtained from the three podcasts on gender equality. The focus of this research is to find the meaning of assertive speech acts with the division of meaning according to the researcher's interpretation. Not only that, by examining assertive speech acts from various aspects, namely social, legal, and educational, this research has a limit that is sufficient for an individually research.

Assertive speech acts are able to bring up diverse innovations and of course become a discussion that needs to be understood in depth. Various forms of assertive speech in the form of sentences derived from podcast video transcripts are findings that can be analyzed from various perspectives. This research succeeded in finding the form and meaning of assertive speech in podcast videos about gender equality. By identifying the meaning of assertive speech to bring out the variety of information that appears and is not conveyed straightforwardly from the podcast video. The dominance of assertive speech with the meaning of misunderstanding in the issue of gender equality which is currently a stereotype

that cannot be changed according to human will. Even so, some meanings that lead to human personal elements such as personal elements, discipline, injustice, good mindset, and in terms of traditions complement the outstanding issues related to gender equality. That way, on the other hand, some stereotypes of gender equality have become natural and have found a bright spot that becomes a supportive solution.

The assertive speech acts in the podcast show the behavior of several prominent people in Indonesia who express their opinions regarding gender equality, whether it is necessary to make improvements so that there is no misunderstanding or the issue of gender equality becomes an issue that will appear regularly and does not find a solution that can reduce these problems. In terms of education, gender equality is a place for someone to introspect in order to become a more insightful person. In terms of social and culture, the existence of gender equality becomes an issue that turns into a habit of society to keep following the existing flow or even doing actions according to the capacity of humans. In terms of law, gender equality is an issue that is widely discussed by the government because there are severe sanctions behind misunderstandings in understanding gender equality stereotypes. Therefore, the emergence of stereotypes on gender equality needs special attention from the closest people such as family because they provide input and advice to deal with issues that have positive and negative sides. In addition, the most important thing is that a smart mindset can help a person to overcome life's problems and avoid various misunderstandings related to gender equality that have become a polemic in society.

### REFERENCES

- Achsani, F. (2019). Aspek moralitas dalam anime Captain Tsubasa melalui penggunaan tindak tutur asertif dan ekspresif. *Lingua: Jurnal Bahasa dan Sastra*, 15(1), 23-35. DOI: <https://doi.org/10.15294/lingua.v15i1.16695>

- Andriana, M. & Tressyalina, T. (2022). Kesantunan berbahasa dalam tindak tutur menyuruh guru Bahasa Indonesia berdasarkan perspektif gender dalam proses pembelajaran di SMP Negeri 3 Kampar Kiri Hulu Kabupaten Kampar. *Jurnal Sastra Indonesia*, 11(2), 129-138. DOI: <https://doi.org/10.15294/jsi.v11i2.55941>
- Anindya, A., Syafira, Y. I., and Oentari, Z. D. (2020). Dampak psikologis dan upaya penanggulangan kekerasan seksual terhadap perempuan. *TIN: Terapan Informatika Nusantara*, 1(3), 137-140. Diakses Juni 8, 2024. <https://ejurnal.seminar-id.com/index.php/tin/article/view/394>.
- Annisa, R., Idris, M., and Sholeh, K. (2021). Analisis konsep gender dalam undang-undang simbur cahaya sebagai sumber pembelajaran sejarah. *Kalpataru: Jurnal Sejarah dan Pembelajaran Sejarah*, 7(1), 10-18. DOI: <https://doi.org/10.31851/kalpataru.v7i1.6276>.
- Artati, A., Wardhana, D. E. C., and Basuki, R. (2020). Tindak tutur ilokusi asertif, direktif, ekspresif, komisif, dan deklaratif pada program Gelar Wicara Mata Najwa. *Diksa: Pendidikan Bahasa Dan Sastra Indonesia*, 6(1), 43-57. DOI: <https://doi.org/10.33369/diksa.v6i1.9687>
- Brehm, W. (2022). Podcasting and education: Reflections on the case of FreshEd. *ECNU Review of Education*, 5(4), 784-791. DOI: <https://doi.org/10.1177/20965311221094860>
- Cindyawati, A. C., & Yulianto, A. (2022). Tindak tutur ilokusi asertif pada kanal Youtube Deny Sumargo berjudul "Ridwan Kamil: Dikritik susah, dikasih ide gak mau dengar". *Ejournal. Unesa. Ac. Id*, 151-159.
- Fadilah, E., Yudhaprimesti, P., and Aristi, N. (2017). Podcast sebagai alternatif distribusi konten audio. *Jurnal Kajian Jurnalisme*, 1(1). DOI: <https://doi.org/10.24198/jkj.v1i1.10562>
- Faramida, I., Charlina, C., and Hermandra, H. (2019). Tindak tutur representatif pada caption instagram. *JURNAL TUAH: Pendidikan dan Pengajaran Bahasa*, 1(1), 8-17. DOI: <http://dx.doi.org/10.31258/jtuh.v1i1.p.8-17>
- Faroh, S., & Utomo, A. P. Y. (2020). Analisis tindak tutur ilokusi dalam vlog Q&A sesi 3 pada kanal youtube Sherly Annavita Rahmi. *UNDAS: Jurnal Hasil Penelitian Bahasa dan Sastra*, 16(2), 311-326. DOI: <https://doi.org/10.26499/und.v16i2.2793>
- Fox, M. P., Carr, K., D'Agostino McGowan, L., Murray, E. J., Hidalgo, B., and Banack, H. R. (2021). Will podcasting and social media replace journals and traditional science communication? No, but... *American Journal of Epidemiology*, 190(8), 1625-1631. DOI: <https://doi.org/10.1093/aje/kwab17>
- Hasanah, N. U. (2023). Tindak tutur asertif memberitahukan dalam program Mata Najwa: Ringkus predator seksual kampus. *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra*, 9(1), 153-160. DOI: <https://doi.org/10.30605/onoma.v9i1.2150>
- Heise, L., Greene, M. E., Opper, N., Stavropoulou, M., Harper, C., Nascimento, M., and Gupta, G. R. (2019). Gender inequality and restrictive gender norms: Framing the challenges to health. *The Lancet*, 393(10189), 2440-2454. DOI: [https://doi.org/10.1016/S0140-6736\(19\)30652-X](https://doi.org/10.1016/S0140-6736(19)30652-X)
- Imarshan, I. (2021). Popularitas podcast sebagai pilihan sumber informasi bagi masyarakat sejak pandemi Covid-19. *Perspektif Komunikasi: Jurnal Ilmu Komunikasi Politik dan Komunikasi Bisnis*, 5(2), 213-221. DOI: <https://doi.org/10.24853/pk.5.2.213-221>
- Ismiati, I. (2018). Pengaruh stereotype gender terhadap konsep diri perempuan. *Takammul: Jurnal Studi Gender dan Islam Serta Perlindungan Anak*, 7(1), 33-45.
- Jati, R. P. (2021). Podcasting as an alternative method of social research. *MEDIASI Jurnal Kajian dan Terapan Media, Bahasa, Komunikasi*, 2(3), 242-254. DOI: <https://doi.org/10.46961/mediasi.v2i3.408>
- Kleinman, S., Copp, M. & Wilson, K. B. (2021). We've come a long way, guys! Rhetorics of resistance to the feminist critique of sexist



- language. *Gender & Society*, 35(1), 61-84. DOI: <https://doi.org/10.1177/0891243220979636>
- Miles, M. B. & Huberman, A. M. (1984). Drawing valid meaning from qualitative data: Toward a shared craft. *Educational Researcher*, 13(5), 20-30. DOI: <https://doi.org/10.3102/0013189X013005020>
- Nature, (2023). *Gender Equality: The Route To A Better World*, s.l.: Nature.
- Nur'aini, F., Supriatna, N. & Ratmaningsih, N. (2023). Podcasts as a medium to foster the historical imagination of students during the Covid-19 pandemic. *Paramita: Historical Studies Journal*, 33(1). DOI: <https://doi.org/10.15294/paramita.v33i1.31102>
- Priasmoro, B., Saptomo, S. W., & Kusumaningsih, D. (2023). Tindak tutur asertif dalam video podcast deddy corbuzier episode menteri keuangan. *Jurnal Bastra (Bahasa dan Sastra)*, 8(2), 300-306. Diakses Juni 8, 2024. <http://bastra.uho.ac.id/index.php/journal/article/view/184>
- Puspandari, R. Y., Nabila, F., and Aziz, A. (2020). Analisis yuridis kesetaraan gender dalam perspektif hukum dan pembangunan nasional. *Literasi Hukum*, 4(2), 78-89.
- Putri, S. F. R., Anggraini, L. W., and Utomo, A. P. Y. (2022). Tindak tutur ilokusi video Ridwan Remin sindir gedung DPR cocok untuk kos-kosan. *Prawara: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 3(1), 35-52.
- Putro, R. P., Resticka, G. A., & Nurdiyanto, E. (2022). Tindak tutur ilokusi Habib Ja'far dalam video "Kultum pemuda tersesat" pada kanal youtube Majelis Lucu Indonesia. *Jurnal Ilmiah Bina Bahasa*, 15(2), 107-116. DOI: <https://doi.org/10.33557/binabahasa.v15i2.1692>
- Ramadhani, M. P., & Hermaliza, H. (2024). Tindak Tutur Ilokusi Catatan Najwa di Youtube. *Sajak: Jurnal Penelitian dan Pengabdian Sastra, Bahasa, dan Pendidikan*, 3(1), 166-175. DOI: <https://doi.org/10.25299/s.v3i1.12472>
- Rime, J., Pike, C., and Collins, T. (2022). What is a podcast? Considering innovations in podcasting through the six-tensions framework. *Convergence*, 28(5), 1260-1282. DOI: <https://doi.org/10.1177/13548565221104444>
- Sudaryanto. (1993). *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wabana Kebudayaan Secara Linguistik*. Duta Wacana University Press.
- Sulistyowati, Y. (2021). Kesetaraan gender dalam lingkup pendidikan dan tata sosial. *Ijous: Indonesian Journal of Gender Studies*, 1(2), 1-14. DOI: <https://doi.org/10.21154/ijougs.v1i2.2317>
- Sullivan, J. L. (2019). The platforms of podcasting: Past and present. *Social media+ society*, 5(4), 2056305119880002. DOI: <https://doi.org/10.1177/2056305119820563>
- Suryanata, I. W. F. (2021). Hukum waris adat Bali dalam pandangan kesetaraan gender. *Belom Babadat*, 11(2), 46-64. DOI: <https://doi.org/10.33363/bb.v11i2.754>
- Syahri, N. & Emidar, E. (2020). analisis tindak tutur lokusi dan ilokusi dalam program Ini Talk Show Net Tv sebagai kajian pragmatik. *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 9(3), 55-63. DOI: <https://doi.org/10.24036/108991-019883>
- Thornton, C. & Reich, J. A. (2022). Black mothers and vaccine refusal: Gendered racism, healthcare, and the state. *Gender & Society*, 36(4), 525-551. DOI: <https://doi.org/10.1177/08912432221102150>
- Triyaningsih, H. (2020). Efek pemberitaan media massa terhadap persepsi masyarakat tentang virus Corona (studi kasus; masyarakat di Pamekasan). *Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah*, 1(1), 1-13.
- Tromans, D. (2016). *Casting into The Past: Podcasting as a Medium for Producing Works of History*. London: s.n.
- Widyawati, N. & Utomo, A. P. Y. (2020). Tindak tutur ilokusi dalam video podcast Deddy Corbuzier dan Najwa Shihab pada media sosial Youtube. *Jurnal Ilmiah Telaah*, 5(2), 18-27. DOI: <https://doi.org/10.31764/telaah.v5i2.2377>