

REPRESENTATION OF MARRIED YOUNG WOMEN IN “A DAY IN MY LIFE”: AFFIRMATION AND NEGOTIATION OF THE CONSTRUCTION OF FEMININITY IN TIKTOK

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Abstract

A Day in My Life (ADML) videos are TikTok contents that describe what the TikTokers do in their everyday lives. This research aims to explore how femininity is constructed through ADML videos. By utilizing textual analysis methods, this article highlights how Indonesian female TikTokers affirm or negotiate with the dominant ideology in the society, in this case patriarchal ideology. Research findings reveal that in their content, @sindisafitrii and @gelialinda affirm the patriarchal ideology by constructing the notion of marrying at such a young age due to social factors and culture constructions. Furthermore, they also construct the idea of marriage as “*halal*” or lawful or permitted under Islamic law. On the other hand, ADML videos by both TikTokers are also ambiguous in portraying the domestic role divisions between husband and wife. On one side, husbands are portrayed to have a balanced gender role with their wives. However, in some videos, the narratives showcase how uncommon it is for husbands to be involved in domestic roles and how they are glorified for doing their chores in the domestic area. Research findings also uncover that these ADML videos portray how women should gain personal financial security; even though they also depict that the reason why the two TikTokers choose to get married at a young age is for financial security. The ambiguous portrayal of how femininity is constructed in both TikTok accounts through their A Day in My Life videos represents how they affirm yet negotiate with patriarchal ideology.

Keywords: A Day in My Life, domestic, femininity, marriage, TikTok.

1. Introduction

The presence of new media as the development of digital technology provides space for users to express themselves. One of the developments in new media or new media that creates "new" cultural practices is social media (Habibah, 2021, p. 351). Statistical data via dataindonesia shows that the number of active social media users in Indonesia has increased to 191 million in January 2022 (Mahdi, 2022). This number increased from the previous year of 170 million people. The types of new media which include social media include Instagram, Facebook, Twitter, YouTube, Podcast, Vodcast, Path, TikTok (Habibah, 2021, p.357).

Among different types of social media, TikTok is one of the most popular platforms in Indonesia today. We Are Social via DataIndonesia stated that out of the eight countries with the most active TikTok users in the world, Indonesia is second only

to the United States with 99.1 million active users. TikTok users spend as much as 23.1 hours per month and have been downloaded more than 2 billion times in the world per three months globally (Rizaty, 2022).

TikTok features such as adding music, filters (video, stickers and video effects, voice changer, beautify, auto captions) make it easier for users to create, edit and share short video clips. Pardianti (2022) explains the ease and simplicity of the TikTok platform, which allows anyone to become a creator and encourages users to share creative expressions through short videos of 15 to 60 seconds. TikTok also provides space for various kinds of practices, ranging from promotional media (Dewa, 2021), activism media (Fatimatuzzahro & Achmad, 2022), educational media (Firamadhina, 2020), to media for expression of femininity (Khattab, M., 2020). One of the issues that can be found in TikTok as a space for sharing creative expressions is related to gender issues.

Related to how social media constructs the roles and positions of women in everyday life, this research explores how female TikTokers in Indonesia who have high followers and engagement actively represent themselves in the context of constructing femininity. These female TikTokers document their daily activities and upload videos “a day in my life” which will be referred to as ADML videos in this article. From the results of initial observations conducted in 2021, it was found that 47 out of 50 account owners were Indonesian women. Videos of daily life recordings are tagged under the hashtags #ADayInMyLife (12.5k views), #adayinmylifevlog (166.8m views), and adayinmylifeaesthetic (413.8k views).

This study aims to explore how the construction of femininity is carried out through ADML video uploads from the two Indonesian female TikTokers accounts selected as the case studies @gelialinda and @sindisafitriiii. Of the 47 female accounts that researchers found with ADML video content, the accounts

@gelialinda and @sindisafitrii were chosen as case studies because they have high engagement (hundreds of thousands to millions of followers, have a special ADML gallery, and their uploaded videos reach millions of views). It can be said that both accounts represent the categories of TikTok accounts with the most popular ADML videos consumed by a significant number of TikTok users. On the other hand, these two accounts have similarities such as background, type of ADML uploaded video, and status.

In the @sindisafitrii account, there are 379 uploaded videos. 30 videos are included in the video A Day in My Life. Meanwhile, the @gelialinda account has 267 uploaded videos. 49 of those videos are included in the video A Day in My Life (23/07/2022). Researchers will see how @sindisafitri and @gelialinda as female TikTokers in Indonesia construct their femininity in terms of young marriage, domestic roles and financial independence through uploading the video "A Day in My Life (ADML)." The purpose of

this research is to explore how femininity is displayed in social media TikTok through the video *A Day in My Life (ADML)* and the dominant ideology behind this cultural practice.

2. Literature Review

A literature study regarding the construction of femininity in digital media, and femininity as a social and cultural construction in patriarchal ideology shows how the construction of femininity relates to power relations that are developing and can change according to the construction of the society in question. Meanwhile, a literature search found how research on the TikTok platform which was used as a corpus discussed more about identity issues. Peran gender dikonstruksi dalam masyarakat sesuai ideologi dominan dan salah satu mediumnya adalah media sosial. According to Nur (2020), digital media has an important role in affirming and perpetuating patriarchal ideology in terms of the construction of femininity. Azis (2015) states that the media itself plays a big role in

strengthening stereotypes in society. Santoso's (2018) study, which discusses the construction of femininity in the virtual space of WA social media, shows that the social construction of women, which was originally carried out by power authorities such as the state, now actually occurs in everyday life in society in general.

Studies that use TikTok as a corpus (data source) often link research findings with identity issues. Soedardi (2020) examines women who use the hijab in the digital realm of TikTok. Alfaini (2021) discusses the Qur'anic perspective on viral dance content for Muslim women on the Tik Tok application. Meanwhile, Madhani (2021) examines the impact of using social media TikTok on the Islamic behavior of Yogyakarta students. Another researcher is Febriani (2022) who explores the relationship between body image and self-acceptance in young girls who use TikTok. Rizqillah (2021) discusses the identity formation of UIN KHAS Jember students who use the Tikto application which is in line

with Setiawan's findings (2021) regarding the formation of Christian youth identities through TikTok. Rosidah (2019) reveals how stigmatization and imitative culture occur in female respondents whom she researches through social media TikTok.

Video studies with the key phrase A Day in My Life on the TikTok platform have not been widely studied by previous researchers. However, studies discussing "daily life" in the form of vlog videos on YouTube have been studied by several previous researchers. Tambunan (2020) discusses how a housewife becomes a Youtube vlogger in building self-presentations and how they use YouTube as a personal online diary. Griffith & Papacharissi (2010) discuss how ten video bloggers (vloggers) in their account build a space to present and broadcast themselves to an audience. Archer (2019) discusses and compares what are the motivations, doubts, and justifications of influencer 'mumpreneur' bloggers and 'everyday'

mums in sharing photos, videos and stories of their children on their social media. From existing studies, it can be concluded that there are different motivations when sharing their daily lives on social networking platforms.

3. Methodology

From the description of the results of the literature search above, the research gap that will be filled in by the author is to look at how femininity is constructed in social media TikTok. If research on TikTok content focuses a lot on issues of identity and has not yet explored the type of video "A Day in My Life" or ADML in TikTok, this research will fill in the gap. This research explores the process of constructing femininity through ADML videos and the dominant ideology behind these cultural practices.

4. Results and Discussions

CONSTRUCTION OF FEMININITY: YOUNG MARRIAGE & THE AFFIRMATION OF DOMINANT IDEOLOGY

The video uploads of A Day in My Life (ADML) @sindisafitrii and @gelialinda represent how women use social media in articulating their daily lives. In this process, social media, in this case TikTok, becomes an arena where femininity is (re)constructed. The results of the study show that femininity is affirmed and negotiated through the uploads of A Day in My Life from the two TikTok account owners. One of the themes in their uploads is regarding young marriage which can be read as part of how @sindisafitrii and @gelialinda construct the meaning of femininity which affirms patriarchal ideology, especially in terms of how young marriage is done due to social factors and cultural values that marriage is halal. Apart from that, marrying young is also described as a solution to get a companionship/partnership that provides financial security. However, there is ambiguity in the research findings, because the two account owners also describe that they are financially independent.

Based on previous research, studies on videos with the key phrase A Day in My Life on the TikTok platform have not been widely studied by previous researchers, but studies discussing "daily life" in the form of video vlogs on YouTube have been studied by several previous researchers. Tambunan (2020) discusses how a housewife who becomes a Youtube vlogger builds self-presentation when using Youtube as a personal online diary, as well as Griffith & Papacharissi (2010) discusses how ten video bloggers (vloggers) in their accounts build space to present and broadcast themselves to the audience. In addition, Archer (2019) discusses and compares what the motivations, doubts, and justifications of influencer 'mumpreneur' bloggers and 'everyday' mums share pictures and stories of their children on their social media. One of studies which has reviewed videos of daily activities with the keywords A Day in My Life is Widyanti (2022). Widyanti discussed how the NYC Singapore Youtube Channel interprets Public

Relations as seen through the framing of the video "On My Way! A Day in My Life of a Public Relations Manager". Widyanti uses Zhongdang Pan and Gerald M. Kosicki's framing model to see how the mass media emphasizes four aspects, namely syntax, script, thematic, and rhetorical.

Affirmation of Patriarchal Ideology: Marriage is Halal

ADML videos on the TikTok accounts @sindisafitrii and @gelialinda show that the decision to marry young is influenced by social construction in society that dating is not halal while marriage is halal. Halal or non-halal narratives can be deduced from the following voiceover @sindisafitri:

"...and I want to tell a little story, personal reasons, why I want to get married quickly so that when I'm tired I have a shoulder to lean on and of course it's halal" (Video 29/10/2021)

From the above quote, when @sindisafitrii adds "... definitely halal," this can be read as a representation of herself to the "imagined audience" of her TikTok uploads that she is a woman who

cares about the importance of social norms so that she can lean "halally" on someone else's shoulder. men need a marriage bond. "Social norms may be influential because, in a sense, they assert whom one should think about as the imagined audience (Litt, 2012, p.335)." On the one hand, by mentioning "halal," Sindi not only emphasizes building a self-image that she chooses to marry to justify her relationship, but she also affirms this gender construction. He did this while imagining who would watch his uploads who were part of the community that affirmed the construction.

The narrative that marriage makes a relationship halal is built from the perspective that the relationship between a man and a woman that is not legalized in marriage is a sin.

"So this motivation is indeed the main factor in carrying out marriages during the study period in this study, because they (informants) understand religious rules, especially Islam, so this is also convincing in

making a decision to marry, namely avoiding sinful acts due to adultery with good eyes, heart, mind, deed and so on.” (Burhani, 2008, p. 102).

Apart from being in a social context that relationships that are not legalized in marriage are considered sinful so that marriage is narrated as "halal," in the context of law in Indonesia, marrying young is part of the construction of society which is influenced by applicable legal rules. In the Republic of Indonesia Law Number 16 of 2019, "... the ideal age limit for marriage is stated in article 7, which emphasizes that marriage is only permitted if the male and female parties have reached the age of 19 (nineteen) years" (Almahisa & Agustian, 2021, p. 28). The religious and legal context in force in Indonesia positions young marriage in two aspects: the age limit and the narrative of sin and halal which perpetuates patriarchal ideology.

Similar with @sindisafitrii, @gelialinda also represents herself according to the same social construction. In her upload, @gelialinda narrated that her choice

to marry young was because she experienced negative stereotypes regarding unmarried women.

"This is the first time that Eid I am not asked when I will get married, because this year's Eid, thank God, I already have a husband, so the horror question doesn't come to me anymore" (Video 04/30/2022)

The account @gelialinda, the same as @sindisafitrii, represents herself as a woman who still affirms the social construction that women should ideally marry. If a woman is still single or unmarried, society will always question her. According to KBBI, the word horror used in quotations means something that causes a feeling of horror or extreme fear. For @gelialinda, being asked about being married or not is something terrible. Self-representation that is built shows that women are bound by the construction and value system of society which demands that women should marry. Surbakti (2015) states:

“Marriage is customarily important in Indonesian society. In 2010, among the population aged 30 years and over, only less than 3.8 percent were not

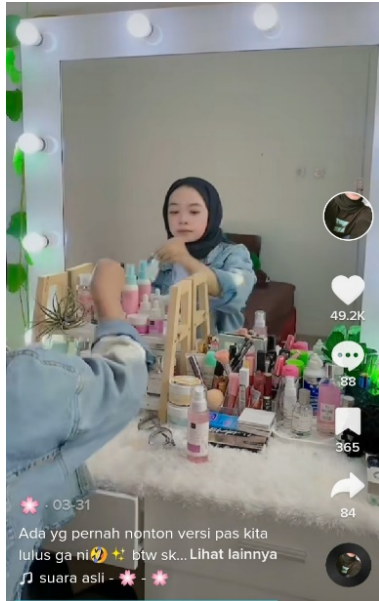
married - 4.5 percent among males and 3 percent among females; and 4.8 percent among the urban population and 2.7 among their counterparts in rural areas.” (p .12)

The research findings show what was conveyed by @sindisafitrii and @gelialinda affirming the existing construction in society that marriage is the main thing for Indonesian society. In addition, in the Indonesian context, women are more required to marry than men. The demand for women to marry is to have an identity that is represented through their husband (Nafiana in Udasmoro, 2018, p. 12). This means that women are constructed to need men to fulfill their identity because women's education and career cannot be used as a complete identity as a woman in social life. Marriage is a process of strengthening women's identity in patriarchal ideology.

Affirmation of Dominant Ideology: Narrative of “Maintaining” Beauty after Marriage

The next finding is that young married women cannot be separated

from the narrative of beauty. @sindisafitrii and @gelialinda narrate that they are women who care about their appearance as part of the ideal image of a young married woman. In their uploads, they describe themselves as young married women who diligently use skincare and make up. This can be concluded from the following voiceover @sindisafitrii: "Before my friends came, I prepared for the skincare, make up a little so it wouldn't be damaged" (Video 08/11/2022)



In her voiceover quote, @sindisafitrii stated that she needed to prepare herself to use skincare and make up before meeting her friends. Sindi added the word '...so that it won't look crumpled,' and you can read that Sindi is trying to present herself as a young married woman who cares about her appearance.

Like @sindisafitrii, @gelialinda represents herself as a young married woman who cares about her appearance. His concern for appearance is by doing treatments such as visiting salons, using body care or products for body care, and paying attention to the outfit or clothes worn. In addition to clearly stating that he takes care of his hair and cares for the clothes he wears

every day, in several other videos via voice-over, he also emphasizes that taking care of him is important even though he is “just at home,” “unemployed mothers ,” “heavily pregnant,” “after giving birth,” or “mama with one child.”

"Even at home, don't forget to take care of it" (Video 07/04/2022)

"As usual, unemployed mothers have no activities, so I want to creambath like that" (Video 15/05/2022)

"I'm done taking a shower, I immediately put on makeup... even though I'm heavily pregnant but I have to look pretty and stormy" (Video 05/25/2022)

"After giving birth, I haven't had any treatment at all... and today I want to go to the salon for treatment" (Video 12/07/2022)

"Today I just make up lightly so that the aura of the mother of this one child appears" (Video 04/08/2022)

"Mom, this mother of one will go to a saloon...and this is my simple outfit today" (Video 05/08/2022).



Figure 2. Gelia is doing beauty routine at a beauty shop

From the statements above, it can be concluded that @gelialinda contrasts grooming and caring about appearance with identity as a housewife (who doesn't work in an office) and as a mother. Gelia stressed that her appearance had to be "beautiful" even though she didn't need to go to the office and was only at home or was pregnant. In the last two voice-over excerpts, she also stated that she chose to wear a simple outfit and light make-up because she wanted her aura as the mother of one child to appear. The researcher concludes that in her representation, @gelialinda does not want to appear with excessive make-up in public

spaces considering her status is married and has one child. This can be read as ambiguity because apart from wanting to look beautiful as a housewife who doesn't work in an office, "light makeup" and "simple outfit" are actually the image she wants to present because she is a mother of one child.

@gelialinda's desire to always look beautiful and take care of the physical body is part of the construction of femininity when caring for beauty or physical attractiveness can affect marital satisfaction. Stone and Shackelford in Sudarto (2014) stated that because of social and cultural construction factors, women are forced to always care about changes in body shape as part of maintaining happiness in marriage. Therefore, it can be concluded that Gelia still maintains the construction of femininity which requires her to always care about her physical appearance for the sake of her marriage. In this case, the affirmation of the two accounts in emphasizing social and cultural factors both in terms of marriage as

something that is lawful and how women are required to pay attention to their physical appearance shows that @sindisafitrii and @gelialinda in terms of marrying young are still trapped in the construction of the dominant ideology.

Ambiguity of Domestic Role of Husband and Wife when They Got Married Young

The research findings show that @sindisafitriiii and @gelialinda reflect in their ADML video uploads that the wife is the main actor in the domestic role. "Husband goes to work, it's time for me to clean the house" (Video @sindisafitrii 04/11/2021). The voiceover in the video uploaded on November 4, 2021 shows that there are domestic roles that @sindisafitrii can only do when their husbands are working in the office. Voiceover can also be read as an expression that differentiates the roles of husband and wife in their household: the husband goes to work (earns income for the family) while the wife stays at home and cleans (does domestic work). However, the @sindisafitrii upload also shows that

there is an effort to provide space for husbands to do domestic work. In the video uploaded by @sindisafitrii, husbands are given space to carry out their domestic roles even though they are supervised by their wives.

"Previously I made a list of what I bought so I wouldn't go shopping crazy...actually, it feels like a dream because I can grocery shop with my husband, when I'm dating, I often go out, it's just a different taste..."
(Video 29/10/2021)

@sindisafitrii shows that as a wife she becomes the main character in a domestic role. From the voiceover, it can be concluded that @sindisafitrii represents herself as a wife who is in control of domestic affairs in her household. What can be seen further in this voiceover is the expression that being able to shop monthly with your husband "feels like a dream" even though previously it was often done when they were dating. It can be concluded that although there are expressions that differentiate the roles of husband and wife (the wife is more focused on domestic work) @sindisafitrii also tries to highlight that her husband is

also willing to help in domestic affairs. This is also shown in the following data:

"Because my husband is on vacation, so he helps me clean up, I am so happy and grateful for being able to marry the right person...my husband's somatic nervous system is really good, so he's quite responsive when I need anything, like helping out like this , but to be more precise, he took the initiative." (Video 29/11/2021)

"So I want to clean up first but my husband still helps me clean up" (Video 12/06/2022)

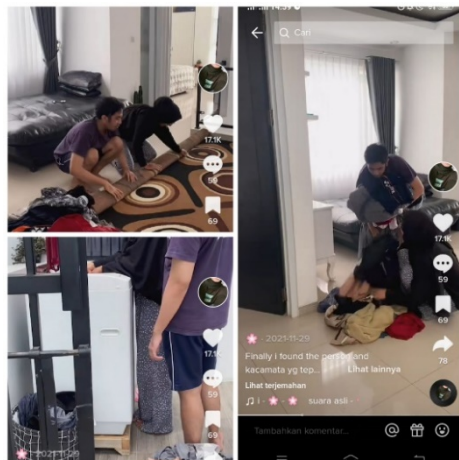


Figure 3. Sindi and her husband are cleaning their house

Sindi explained that when her husband performed domestic roles it was not because he was asked but because his husband was “responsive” and volunteered to help. Husbands can help clean up only

when their husbands are on vacation or not working or not doing their job as husbands who bring income to the family. In fact, this can also be read as part of the social construction that the husband's domestic role is not the main task. Besides that, there is always an emphasis on when the husband is doing it, the wife is also doing it, in other words, when the husband is carrying out the domestic role, the wife still has to participate in practicing her domestic role.

In her account, @gelialinda shows that she gives space to her husband to play a domestic role. The domestic role shown by Gelia is in terms of managing and caring for children.

"I'm done, I immediately showered and immediately put on the same clothes as my husband... I think I have to give this award to my husband" (Video 14/06/2022)

"I'm very grateful to have a husband who helps take care of the children, starting from staying up late, making milk, calming the children when they cry" (Video 07/30/2022)

From the two voice-overs above, it can be seen how @gelialinda reflects on her husband

taking part in taking care of the children but the emphasis on "must give appreciation to my husband" and "I am very grateful" shows that @gelialinda actually feels that what her husband is doing is something should not be done. In other words, a husband taking care of children is something that must be 'rewarded' and/or appreciated.

"Today his soul is challenged to be a good house husband...he gets up to make milk, he continues to boil water for dede" (Video 14/07/2022)

"We arrived and saw what the husband brought in his jacket. Tadaaa (shows the baby pacifier). It's really cute, now we're going to take the baby prints with us." (Video 04/08/2022)



Figure 4. Gelia's husband is preparing a bottle of milk and taking care of their daughter.

@gelialinda shows the significance of husbands in terms of domestic roles even though there are no posts that refer to husbands taking full responsibility for taking care of children. In her representation, @gelialinda shows that to carry out the routine of caring for children for her husband is part of something that is not normally done by men ("his soul is challenged" or "very excited" because the husband brings "baby prints.")

Apart from that, in another video Gelia also shows that she is responsible for other domestic roles such as cooking and cleaning.

"It's daddy who is looking for clothes and I'm the one who changes him, continue to follow daddy first because his mom wants to clean up first" (Video 16/08/2022)

"Thank God daddy really wants to be asked to take turns looking after Gama, this really lightens my load" (Video 16/08/2022)

This glorification when the husband performs the domestic role can be read as an affirmation that the construction of femininity in terms of existing domestic roles in society is

focused on the role of women. "The ideas of motherhood are central to the concept of femininity in Indonesia. This is highlighted by the concept of female nature, which prioritizes motherhood over other women's roles" (Yulindrasari & McGregor, 2011, p.618). When women's domestic role, especially as a mother, becomes the main part in the construction of femininity, men in patriarchal ideology are not constructed to carry out domestic roles. Therefore, when men perform domestic roles as shown in ADML videos @Sindisafitrii and @gelialinda, what happens is considered "extraordinary" or deserves praise and even "rewards."

Female Dependency: Marrying Young for Companionship and/or Partnership and Financial Guarantee

The uploads of the @sindisafitrii and @gelialinda accounts show that they married young with the aim of getting companionship/partnership. It can be concluded how the two account owners affirm that women

need or even depend on a male partner ("female dependency"). In the uploads under study, @sindisafitrii and @gelialinda emphasize togetherness in carrying out activities that involve partners. The narrative of togetherness that shows Sindi is more dependent on the physical presence of her husband is concluded from the voiceover @sindisafitrii in the following five video uploads:

"I'm not alone anymore because I have someone to accompany me" (Video 27/07/2021)

"This is my husband's last day of WFH, so I want to take him grocery shopping" (Video 29/10/2021)

"When asked tired... Not at all, because there is a bonus shoulder to lean on, friends to eat, pray together" (Video 08/11/2021)

"So I want to clean up first but my husband still helps me clean up" (Video 12/06/2022)

"I was accompanied by my husband..." (Video 29/10/2022)

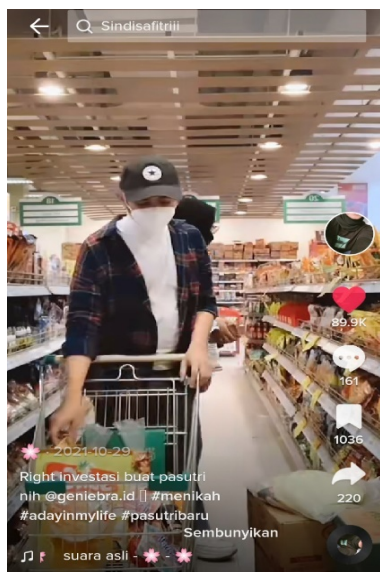


Figure 5. Sindi and her husband are buying groceries.

From the voiceover quote, @sindisafitri stated that she did not feel alone because she already had a husband who: (1) asked her to shop for daily necessities, (2) served as a friend for meals and prayers, (3) helped clean up and (4) accompanied her to watch concerts . This can be read by the husband as partnership/ companionship for @sindisafitri and the form of companionship shown is togetherness with partners doing various activities. @sindisafitri shows a form of togetherness with husbands not only when carrying out domestic roles such as cleaning up and shopping for daily needs, but activities outside the home such as

watching concerts also involve husbands. The words 'accompanied' and 'assisted' have a passive meaning which shows that Sindi needs her husband's presence in her activities even though there are no direct uploads showing Sindi accompanying or helping her husband. In addition, Sindi stated that her husband helps her and accompanies her in doing household chores such as shopping for daily needs and cleaning the house. In this case, Sindi shows an equal form of partnership between women and men to do household chores.

Similar to @sindisafitri, @gelialinda also shows a partner as companionship. This can be seen in the following voiceover quotes:

"Today I woke up and it turned out that my husband was beside me..." (Video 04/10/2021)

"...as long as we are under the same roof with our husbands it's better because we can be more independent and we can both be ourselves" (Video 12/03/2022),

"... finally I managed to wake him up, we continued to brush our teeth together" (Video 06/06/22)

"After getting married, I'm even lazy to leave the house, like on weekends just staying at home with my husband" (Video 02/06/22)

"Last night accompanied my husband to watch anime and fell asleep in front of the TV" (Video 16/06/22)

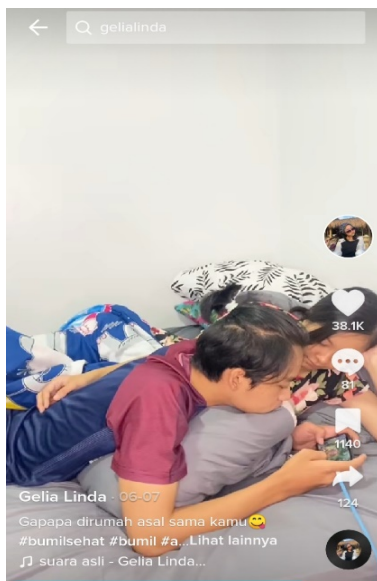


Figure 6. Gelia and her husband are at home during the weekend.

@gelialinda shows the significance of her husband in terms of companionship by doing activities together. However, what is different is that togetherness that is shown as a couple between husband and wife is togetherness that depends on each other. This can be seen from the quote 'accompany your husband anime' which shows that Gelia also

accompanies her husband to do activities which are his husband's hobby.

In addition, there is an emphasis on partnership when @gelialinda states in one of her videos: "...before marriage my husband and I made a business together" (Video 02/04/2022). If @sindisafitrii emphasizes joint activities related to domestic affairs, @gelialinda instead raises the issue of partnership in joint ventures (businesses) carried out with husbands and not related to domestic affairs. In her narration, Gelia tells how she and her husband decided to make a joint effort to realize their desire to marry young. One of the reasons is because of the high cost of wedding parties. It can be concluded that they form a partnership with the aim of helping each other between the two. Scanzoni in Sumiyatiningsih (2014, p.141) explains that such a partnership is a husband and wife relationship that positions itself as equal and balanced partners in marriage.

@sindisafitrii and @gelialinda describe companionship and/or

partnership in different ways and it can be concluded that both of them still affirm the "solidly heteronormative framework of institutional marriage" (Lerner, 2018, p. 151) or the framework of heteronormative marriage relations. The position of women in heteronormative marriage that they describe is that of a woman who is dependent on her husband. "... the dependency of a woman on the family for economic survival as well as social security." (Situmorang, 2007, p. 291). From the results of the analysis above, it can be concluded that by depending on their husbands for their lives, they get social security or are socially secure.

Related to a quote from Situmorang (2007), @sindisafitrii and @gelialinda describe their reason for marrying young is to get financial security, namely a husband who fulfills his wife's needs. The husband's narrative as a source of material is concluded from the following voiceover @sindisafitrii:

"My husband usually likes to top up in Shopee Pay, check out the items that are on my wish

list... my husband transfers 500 thousand and I think that's an excess because I only need 300 thousand... because the husband's money is for the wife if the wife's money is for just wife hehehe" (Video 03/28/2022)

"The household is broken due to two main factors. Unfaithful spouse or economic problems" (Video 08/11/2022)

From the voiceover quote above, it can be interpreted when @sindisafitrii shows the importance of financial security, namely when the husband fulfills his needs materially. Not only that, the statement 'the husband's money is for the wife if the wife's money is for the wife' emphasizes her status as a wife giving her the power to own the husband's material, namely money from the husband. On the other hand, Sindi also admits that apart from the factor of a faithful husband, the resilience of a household is one of the main factors that affect household resilience.

@gelialinda also shows marrying young as financial security even though there are no posts that

lead to financial guarantees with the husband giving some money to his wife. In several A Day in My Life videos uploaded by @gelialinda, financial security is shown by depicting husbands who work to meet their household economic needs:

"... he said that marrying young is good if we already have our own home" (Video 12/03/2022)

"Btw, the confusion started after my husband left for work... (Video 20/04/2022),

"In fact, the essence of a man's pride is to work...(Video 5/04/2022)

"Every time I'm forced to leave work, I'm like this, every day laying down, rolling around, scrolling TikTok, taking care of other people's lives...(Video 05/15/2022)

"Finally my husband has come home from work and we continue to go to the cafe" (Video 24/05/2022)

"Because my husband is making a living, so we are both at home first" (Video 16/07/2022)



Figure 7. Gelia is with her baby while her husband is working outside.

@gelialinda does not directly say that after marriage she has financial security, but by repeatedly mentioning in her uploaded video 'a working husband' she represents that she has financial security through her husband who always works every day. Gelia's statement regarding 'men essentially work and the husband is the breadwinner', it can be read that Gelia as a wife feels comfortable that it is her husband who works to earn a living in their marriage.

In addition, in another video, @gelialinda shows the importance of financial security in marriage because she gets what she needs from her husband.

"What does the wife want to always obey" (Video 12/08/2022)

"This is the reason I decided to marry young, if people say economic factors it's true, because marriage doesn't eat love, but eat rice" (Video 26/06/2022)

The voiceover shows @gelialinda's dependence because her husband fulfills her needs. In another video, @gelialinda emphasizes that love is not the only thing needed in marriage, marriage as part of "economic survival" as argued by Situmorang (2007) is a construction of femininity that @gelialinda highlights in her videos.

NEGOTIATE WITH THE DOMINANT IDEOLOGY: BE FINANCIALLY INDEPENDENT

If in the previous part of the analysis, the researchers concluded that the ADML video from @sindisafitrii and @gelialinda still affirms and reinforces the construction of women's femininity in relation to young marriage and domestic roles, the researcher also

finds ambiguity. On the one hand, @sindisafitrii and @gelialinda emphasize their dependence on their husbands in terms of financial security, but in some of their uploads, they also describe themselves as financially independent women.

The research findings show that the two female TikTokers represent that women who are financially independent are women who are able to manage household finances. This can be concluded from the following voiceover @sindisafitrii:

"I'm the type of person when I buy clothes I don't want to be too cheap or too expensive, so the prices are standard" (Video 08/11/2021)

"I'm now starting to reduce shopping under the guise of 'self-reward' for items that really don't need to. I suppose to buy what we need not buy what we want..." (Video 08/01/2022)

In the voiceover quote above, it can be read that @sindisafitrii prioritizes needs over wants. In another video, a pre-marriage video, @sindisafitrii shows that she is financially independent by shopping according to her needs. "The freezer

is so empty because I haven't done much shopping, so I usually shop as needed" (Video 15/04/2021).

@sindisafitrii presented herself as a financially independent woman long before she got married until after marriage she remained financially independent such as working, having an online business, and being able to manage her finances. In other words, getting married does not change what she does in terms of financial management and financial independence.

Apart from representing themselves that women who are financially independent are women who are able to manage household finances, @sindisafitrii and @gelialinda also represent themselves as business owners and through endorsements (product promotions) so they have their own income. @sindisafitrii builds a narrative in his upload that he is the CEO of the small business she built:

"Washing the dishes must be finished soon because I also want to go to work" (Video 01/11/2021)

"I am the CEO of small business @barokah nursery selling aesthetic plants" (Video 04/11/2021)

Sindi shows that she has a dual role as a woman who has to perform her role in the domestic space and in the public space. On the other hand, she is presenting herself as a woman trying to maximize her role as a housewife and also as a worker in the public space. She also shows how she has income not only from her husband's income.

"Thank God, there are quite a lot of orders today. I printed orders from Shoppe and Tokped" (03/04/2021)

"My second activity is to continue working, and this is my job as an online shop owner, it's really fun for me to work until 4 pm" (Video 07/08/2021)

This voiceover shows that she is a woman who takes advantage of her time to work. Apart from that, by mentioning that he ordered quite a lot to print orders from Shoppe and Tokped, it shows that his business is running smoothly and has entered the e-commerce market in Indonesia.

@gelialinda also presents herself as a financially independent woman by having a side job besides her main job.

"Those who earn UMK like me before, really have to have a side, whether it's an online business or other small business. Avoid the prestige of wearing expensive branded clothes" (Video 05/04/2022)

@gelialinda is emphasizing that women must be financially independent by having their own source of income such as making side businesses online businesses and small businesses. The statement of the word 'it is absolutely mandatory to have a side' shows a necessity for women to have other sources of income. This means that women must seek and take advantage of opportunities such as online business. Archer (2019) argues that mumpreneur describes women who carry out the roles of motherhood and business simultaneously. In this case, as mumpreneurs, @sindisafitrii and @gelialinda do not fully describe themselves as women who depend on their husbands financially.

Through TikTok, women can generate a source of income through content or videos that are shared on personal accounts, as did @sindisafitrii and @gelialinda. "The attractiveness of sales promotion messages and endorsements has a significant effect on followers' buying interest partially or simultaneously" (Larasati and Susilo, 2022). This can be seen in the video sponsor and endorsement @sindisafitrii

The search results in the @sindisafitrii account show that there are 11 endorsements in her uploaded videos. The same thing was also done by @gelialinda, but in the uploaded video @gelialinda was more intense in endorsing or promoting products than @sindisafitrii.

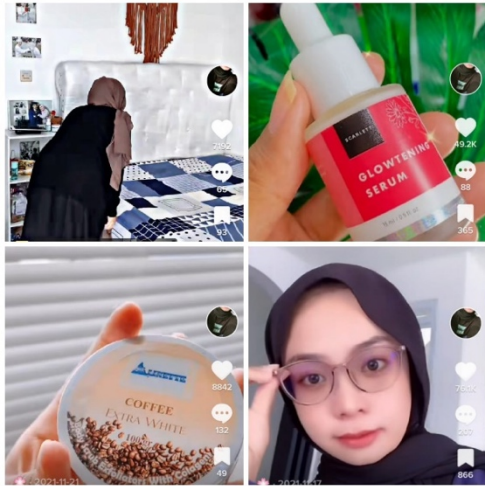


Figure 8. Sindi is endorsing several products.

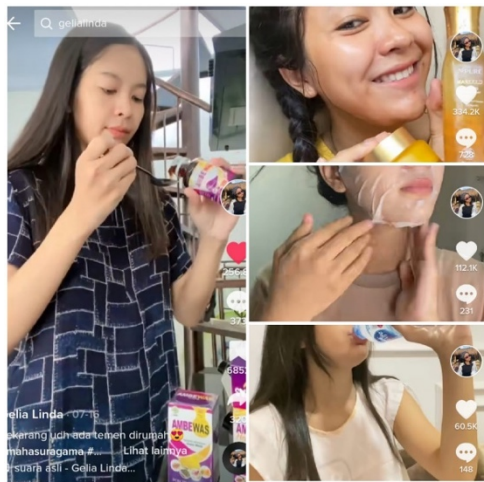


Figure 9. Gelia is endorsing several products.

From the types of endorsements made by @sindisafitrii and @gelialinda, it can be categorized that the products they are promoting are products that are still related to the construction of femininity, such as beauty products, products for pregnant and lactating women, or

other domestic products. The self-image that they build through the choice of products they market is still related to research findings that ADML Gelia and Sindi's videos affirm the construction of femininity in patriarchal ideology. Apart from that, the narrative of financial benefits obtained actually comes after marriage as in the following voice-over:

"Even though my husband and I don't earn much, thank God, after marriage, we have a lot of sustenance" (10/08/2022)

This actually strengthens the argument about marriage as part of financial security even though in fact both of them already have independent financial sources.

5. Conclusion

The research findings show that TikTok as a new media provides space for users, including female Tiktokers, to express themselves. Through uploading A Day in My Life accounts @sindisafitrii and @gelialinda as female Tiktokers evaluate, affirm and negotiate the construction of femininity in the

dominant ideology. The results of the analysis regarding the issue of marrying young in the ADML video show that the decision to marry young for @sindisafitrii and @gelialinda is influenced by social and cultural factors. The narrative they build is that the decision to marry young is a decision made because marriage is halal while dating is not halal. In addition, women who marry young cannot be separated from the narrative of beauty. @sindisafitrii and @gelialinda narrated the importance of maintaining beauty and appearance by using a series of skincare and make up and performing treatments such as visiting salons, using body care or products for body care, and paying attention to outfits. It can be concluded how the views of these two TikTokers regarding the issue of marrying young and maintaining physical appearance still affirm social and cultural constructions.

Another issue found in the results of the analysis is how @sindisafitrii and @gelialinda represent ambiguity when talking

about the domestic roles of husbands and wives for women who marry young. Wives have the main role in the domestic space, but on the other hand women (wives) provide space for men (husbands) to do domestic work with the supervision and control of the wife. When husbands @sindisafitrii and @gelialinda work on their domestic roles, their wives also do them by practicing their domestic roles. Husbands are given space to carry out domestic roles such as cleaning up only when they are on holiday or not working. In addition, when a husband performs a domestic role such as taking care of children, it is considered an 'extraordinary' thing and should be appreciated and given a "reward." This further confirms that the domestic role is still focused on the role of women.

Apart from the domestic role, @sindisafitrii and @gelialinda show how women marry young to get companionship/partnership and as financial security. Women are described as needing and even depending on the physical presence

of their husbands in carrying out various activities. @sindisafitrii and @gelialinda also show negotiations against the dominant ideology when they represent themselves as women who are financially independent. In conclusion, the ADML videos @sindisafitrii and @gelialinda ambiguously represent women who, on the one hand, are financially dependent on their husbands, but on the other hand, they also present themselves as financially independent.

The researchers conclude that @sindisafitri and @gelialinda as female Tiktokers in Indonesia affirm patriarchal ideology even though there have been attempts to get out of this dominant ideology, especially when they represent themselves as women who are financially independent. The research being conducted is still limited to textual studies of the video A Day in My Life, so further research can be carried out by looking at the interactions between viewers and female Tiktokers. Interactions can be studied further to see how viewers

interpret young married women, women who are financially independent, and women in domestic roles.

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