

**DECONSTRUCTION OF WOMEN REPRESENTATION IN SRI
MULYANI'S SPEECH: INTERTEXTUAL ANALYSIS**

THESIS

By:

Aliyah Qori Farhatan

NIM 15320137



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
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2019**

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THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S)

By:
Aliyah Qori Farhatan
NIM 15320137

Advisor:
Deny Efita Nur Rakhmawati, M.Pd
NIP 198505302009122006



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2019**

STATEMENT OF THESIS AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for the Degree of Sarjana Sastra (S.S) entitled "*Deconstruction of Beauty Representation Concept in Sri Mulyani's Speech: Intertextual Analysis*" is truly my original work. It does not incorporate any materials previously written or published by other persons, except those indicated in quotation and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, 07 May 2019



The researcher

Allyah Qori Farhatan

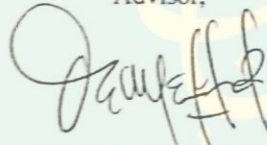
NIM 15320137

APPROVAL SHEET

This is to certify that Aliyah Qori Farhatan's thesis entitled *Deconstruction of Beauty Representation Concept in Sri Mulyani's Speech: Intertextual Analysis* has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra (S.S)*.

Malang, 07 Mei 2019

Approved by
Advisor,



Deny Efita Nur Rakhmawati, M.Pd
NIP 198505302009122006

Head of Department of
English Literature



Rina Sari, M.Pd
NIP 197506102006042002

Acknowledged by
Dean,



Hj. Syafiyah
NIP 196609101991032002

LEGITIMATION SHEET

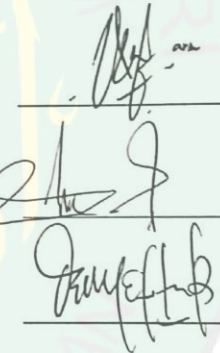
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Malang, 18 November 2019

The Board of Examiners

Signatures

1. Vita Nur Santi, M.Pd (Main Examiner)
NIP 198306192011012008
2. Zainur Rofiq, M.A (Chair)
NIP 198805232015031004
3. Deny Efita Nur Rakhmawati, M.Pd (Advisor)
NIP 198505302009122006



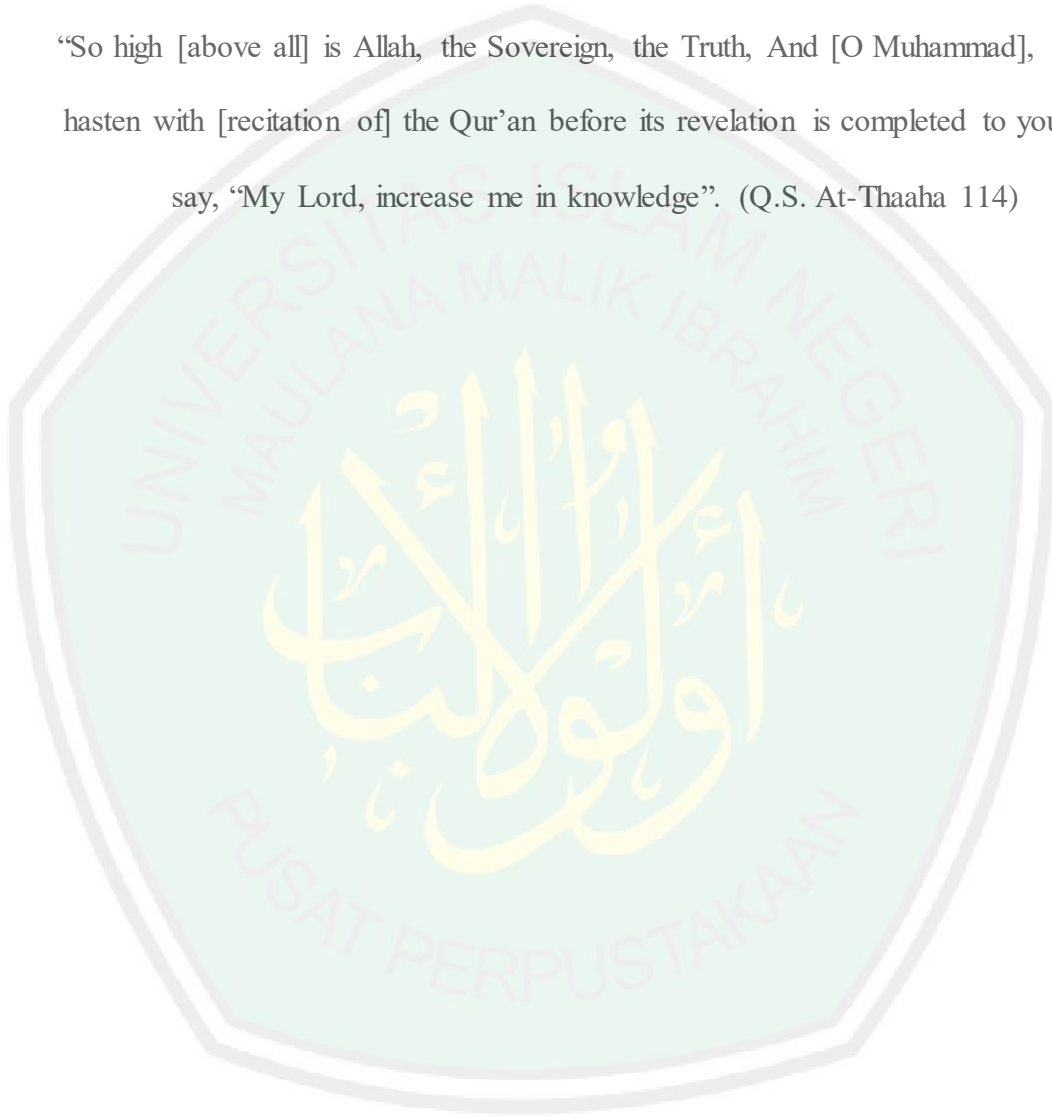
The Dean of Humanities Faculty
Maulana Malik Ibrahim State Islamic University Malang



Dr. Syafiyah
NIP 196609101991032002

MOTTO

“So high [above all] is Allah, the Sovereign, the Truth, And [O Muhammad], do not hasten with [recitation of] the Qur’an before its revelation is completed to you, and say, “My Lord, increase me in knowledge”. (Q.S. At-Thaaha 114)



DEDICATION

I proudly present this thesis to my Father, A. Muhammad, M.PdI
and my mother, Suwaibah Syahid.

My sister and brothers, Nur Sufro Kamalia, Muizzi Intaha and
M. Hamdan Alamal Huda.

My dearest nephew, M. Hanif Al Fatah.

They are the warmest circle I have ever had that could bring the best version of me



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Alhamdulillah, all praise to Allah SWT as the highest power, who gives His blessing for all creatures in this universe. Especially, His blessing is given to me so that I can finish this thesis entitled “*Deconstruction of Beauty Representation Concept in Sri Mulyani’s Speech: Intertextual Analysis*”. Shalawat and Salam praise to our beloved Prophet Muhammad SAW the messenger as well as the one who brings good news to human life.

I am able to accomplish this thesis successfully because of some great people who always give advice, guidance, and critique in order to improve this thesis. I would like to thank my advisor, Ibu Deny Efiti Nur Rakhmawati, M.Pd for her critical advice and knowledge of doing this research which are invaluable in both academic and personal level. Also, my deepest gratitude goes to all lecturers at English Literature Department who have taught me the insightful thoughts and knowledge.

Then, I would express my thanks to Poi Boi, who have shared their time and thought to discuss with me and support me, accompanied me without any boredom to face the toughness of university life. Further, I would also express my gratitude to my family in Mahad Tahfidzul Quran Abu Hanifah, especially Ustadzah Nur Hanifah, M.Pd for the invaluable experience, inspiring talk, and insightful sharing discussion.

The last but not least, to the one and only Muchammad Herdiansyah, thank you for seeing me learn and grow, and fall and up both in education and in person, it has

been more than privilege for me. I am grateful that he always there for me to witness every steps of my way and hopefully down to more milestones ahead.



ABSTRACT

Farhatan, Aliyah Qori (2019) *Deconstruction of Beauty Representation Concept in Sri Mulyani's Speech: Intertextual Analysis*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Deny Efitia Nur Rakhmawati, M.Pd.

Key word: *Beauty representation, deconstruction, intertextuality*

The concept of beauty in Indonesia and United States have a long story. The standard of beauty has been established since long time ago. Beautiful was portrayed as having light skin, long hair, pointed nose and other physical appearances. Meanwhile, certain issues have dominated some studies recently, such as the stereotyping of women as passive and less powerful players in the society, the portrayal of women as sexual objects in ads, movie, or even real life, and the cumulative effects of magazine advertising on women's self-esteem. Therefore, this research comes up with the idea of deconstructing the portrayal of beauty in women found in Sri Mulyani speech at the United States – Indonesian Women's CEO Summit. Furthermore, this study gives rich explanation and interpretation about deconstruction of beauty representation concept in Sri Mulyani's speech based on intertextual analysis.

Methodologically, descriptive qualitative is used in this study due to the main purpose of this research is to provide a deep analysis of the data. Generally, the data are analysed intertextually. First, the study will look at the context which is in the form of video transcription. After the analysis of the context, it will move on to analyse the discourse of the speech through several elements in intertextuality. The elements are including intertextuality figures, techniques of intertextuality and the levels of intertextuality. Then the analysis moves on to see how those elements are worked together in order to deconstruct the concept of beauty representation.

The findings reveal that the use of intertextuality elements such as intertextuality figures, techniques of intertextuality and levels of intertextuality are frequently used in this study. In addition, the presence of those elements support this analysis to deeply reveal the deconstruction of beauty representation. In this study, allusion, quotation, translation and paralogues are the intertextuality figures that appear in the seven data. In conclusion, the findings of this study shows that the intertextual figures, the techniques of intertextuality and the levels of intertextuality are related each other to finally reveal the deconstruction of beauty representation concept.

For the next researcher who are interested in investigating the same field of intertextuality analysis to fill the gap, to use the data which are taken from other genre like on television, magazine or even advertisement. Therefore, they can conduct a new analysis on intertextuality that is relevant with this research in their future analysis.

ABSTRAK

Farhatan, Aliyah Qori (2019) Dekonstruksi Konsep Representasi Kecantikan dalam Pidato Sri Mulyani: Analisis Intertekstual. Skripsi. Jurusan Sastra Inggris, Fakultas Ilmu Budaya, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing Deny Efitia Nur Rakhmawati, M.Pd.

Kata Kunci: Dekonstruksi, representasi kecantikan, intertekstualitas

Konsep kecantikan di Indonesia dan Amerika Serikat memiliki cerita yang panjang. Standar kecantikan telah ditetapkan sejak lama. Cantik digambarkan memiliki kulit yang terang, rambut panjang, suara lancip, dan penampilan fisik lainnya. Sementara itu, masalah-masalah tertentu telah mendominasi beberapa penelitian baru-baru ini, seperti stereotip wanita sebagai pemain pasif dan kurang kuat dalam masyarakat, penggambaran wanita sebagai objek seksual. dalam iklan, film, atau bahkan kehidupan nyata, dan efek kumulatif dari iklan majalah pada harga diri wanita. Oleh karena itu, penelitian ini muncul dengan ide mendekonstruksi penggambaran kecantikan pada wanita yang ditemukan dalam pidato Sri Mulyani di Amerika Serikat - KTT CEO Wanita Indonesia. Selanjutnya, penelitian ini memberikan penjelasan dan interpretasi yang kaya tentang dekonstruksi konsep representasi kecantikan dalam pidato Sri Mulyani berdasarkan analisis intertekstual.

Secara metodologis, deskriptif kualitatif digunakan dalam penelitian ini karena tujuan utama dari penelitian ini adalah untuk memberikan analisis data yang mendalam. Secara umum, data dianalisis secara intertekstual. Pertama, penelitian akan melihat konteks yang berupa transkripsi video. Setelah analisis konteks, ia akan melanjutkan untuk menganalisis wacana pidato melalui beberapa elemen dalam intertekstualitas. Unsur-unsur tersebut termasuk tokoh intertekstualitas, teknik intertekstualitas dan tingkat intertekstualitas. Kemudian analisis bergerak untuk melihat bagaimana elemen-elemen itu bekerja bersama untuk mendekonstruksi konsep representasi keindahan.

Temuan mengungkapkan bahwa penggunaan elemen intertekstualitas seperti tokoh intertekstualitas, teknik intertekstualitas dan tingkat intertekstualitas sering digunakan dalam penelitian ini. Selain itu, kehadiran elemen-elemen tersebut mendukung analisis ini untuk secara mendalam mengungkapkan dekonstruksi representasi kecantikan. Dalam penelitian ini, kiasan, kutipan, terjemahan dan paralog adalah tokoh intertekstualitas yang muncul dalam tujuh data. Kesimpulannya, temuan penelitian ini menunjukkan bahwa tokoh intertekstual, teknik intertekstualitas, dan tingkat intertekstualitas saling terkait satu sama lain hingga akhirnya mengungkap konsep dekonstruksi representasi kecantikan.

Bagi peneliti selanjutnya yang tertarik dalam menyelidiki bidang analisis intertekstualitas yang sama untuk mengisi kesenjangan, untuk menggunakan data yang diambil dari genre lain seperti di televisi, majalah atau bahkan iklan. Oleh karena itu, mereka dapat melakukan analisis baru tentang intertekstualitas yang relevan dengan penelitian ini dalam analisis masa depan mereka.

ملخص

فرحاتان ، علية قوري (2019) تفكيك مفهوم تمثيل الجمال في خطاب سري موليانى: تحليل النصوص أطروحة جامعية. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة الإسلام نيجري مولانا مالك إبراهيم مالانج. المستشار دني إيفيتا نور رحمواتي
الكلمة المفتاح: تمثيل الجمال ، التفكيك ، نصي

مفهوم الجمال في اندونيسيا والولايات المتحدة لديها قصة طويلة. تم تأسيس معيار الجمال منذ زمن طويل. تم تصوير الجميل على أنه ذو بشرة فاتحة ، وشعر طويل ، وضوء مدببة ، ومظاهر بدنية أخرى. وفي الوقت نفسه ، هيمنت بعض القضايا على بعض الدراسات مؤخرًا ، مثل القوالب النمطية للمرأة باعتبارها لاعبة سلبية وأقوى في المجتمع ، وتصوير المرأة كأشياء جنسية في الإعلانات ، أو الأفلام ، أو حتى الحياة الحقيقية ، والآثار التراكمية لإعلانات المجلات على احترام الذات للمرأة. لذلك ، يأتي هذا البحث بفكرة تفكيك صورة الجمال لدى النساء التي وجدت في خطاب سري موليانى في الولايات المتحدة - قمة الرئيس التنفيذي للمرأة الإندونيسية. علاوة على ذلك ، تقدم هذه الدراسة شرحًا وتفسيرًا ثريًا حول إلغاء مفهوم تمثيل الجمال في خطاب سري موليانى استنادًا إلى التحليل المتداخل.

من الناحية المنهجية ، يتم استخدام النوعية الوصفية في هذه الدراسة لأن الغرض الرئيسي من هذا البحث هو تقديم تحليل عميق للبيانات. عموماً ، يتم تحليل البيانات. أولاً ، ستنظر الدراسة في السياق الذي هو في شكل نسخ فيديو. بعد تحليل السياق ، سوف ينتقل إلى تحليل خطاب الخطاب من خلال عدة عناصر في. العناصر تشمل شخصيات ، تقنيات ومستويات. ثم ينتقل التحليل ليرى كيف تعمل هذه العناصر معًا من أجل تفكيك مفهوم تمثيل الجمال.

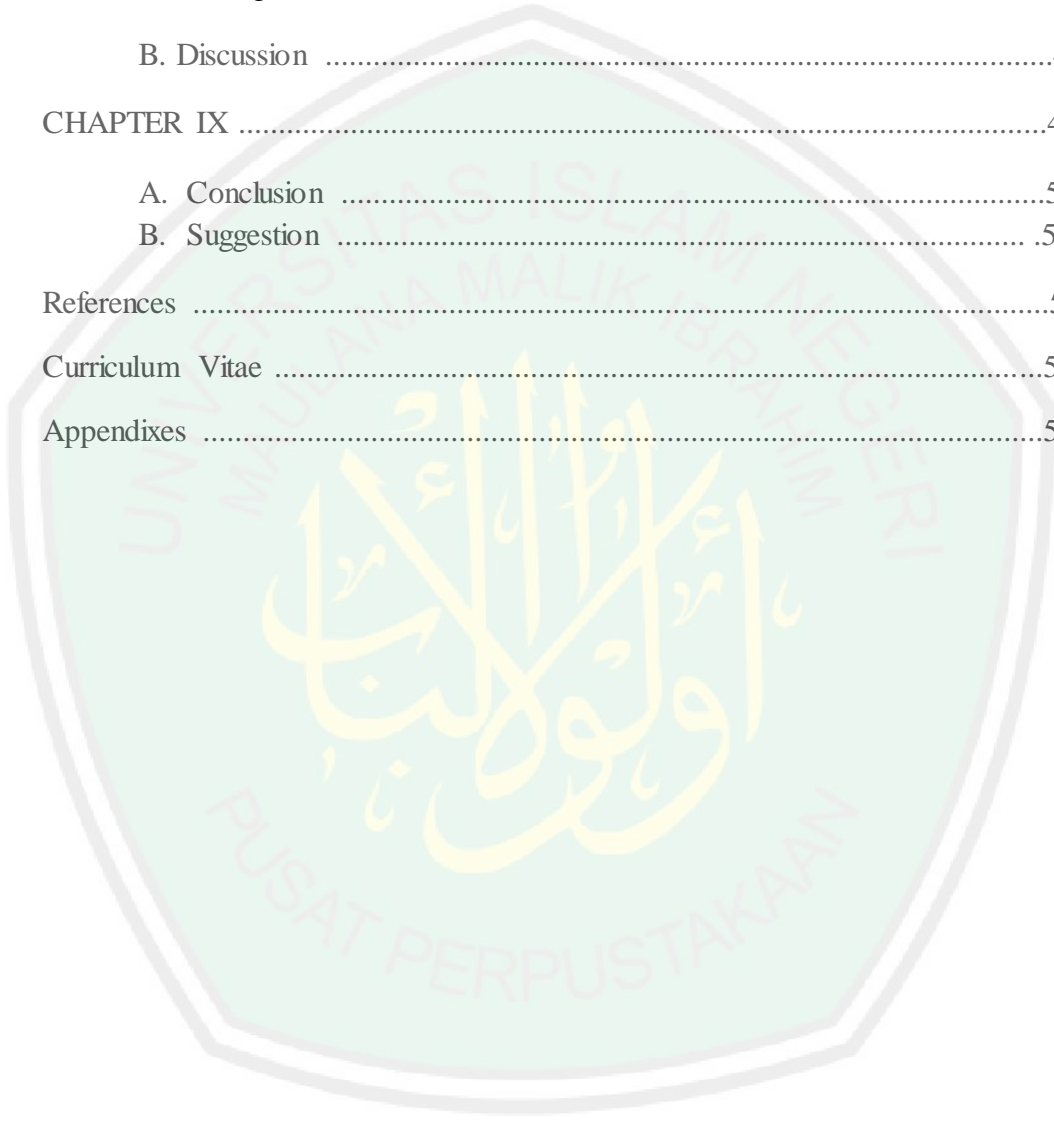
تكشف النتائج أن استخدام عناصر مثل شخصيات ، تقنيات ومستويات كثيرا ما تستخدم في هذه الدراسة. بالإضافة إلى ذلك ، فإن وجود هذه العناصر يدعم هذا التحليل لتكشف بعمق عن تفكيك تمثيل الجمال. في هذه الدراسة ، فإن الإيحاء والاقتراب والترجمة والمساواة هي أرقام التي تظهر في البيانات السبعة. في الختام ، تبين نتائج هذه الدراسة أن الشخصيات بين النصوص ، وتقنيات ومستويات ترتبط بعضها البعض للكشف أخيرا تفكيك مفهوم تمثيل الجمال.

لأشخاص المهتمون بالتحقيق في نفس مجال تحليل لسد الفجوة ، لاستخدام البيانات التي يتم الحصول عليها من الأنواع الأخرى مثل على التلفزيون أو المجلة أو حتى الإعلان. لذلك ، يمكنهم إجراء تحليل جديد على ذات الصلة بهذا البحث في تحليلهم في المستقبل.

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CHAPTER 1

INTRODUCTION

This chapter covers several points which are background of the study, problems of the study, objectives of the study, significances of the study, scope and limitation, and definition of the key terms, as well as research method which includes research design, research instrument, data and data sources, data collection, and data analysis

A. Background of the Study

Beauty is a thing that desirable for every woman. United States and Indonesian women are also no exception. The concept of beauty in these both countries have a long story. The standard of beauty has been established since long time ago. According to Titib (1998), the concept of beauty for women at that time was shaped through certain figure. One of the remarkable figure of beauty representation is Mona Lisa. She was portrayed as a beautiful and well-behaved young woman. People said she came across as not only a beautiful young woman, but also a lovable, innocent and sympathetic creature. Hence, It was undebatable that her existence attracts millions of people each year. On the other hand, the concept of beauty for Indonesia Women was changed during the collonialism. It occured when Indonesia entered into the collonialism era in which the concept of beauty follows the standards of the colonialist. Beautiful was portrayed as having light skin, long hair, pointed nose and other physical apperances.

Over time, the concept of beauty in the post-collonialism era is not much different. In this case, the existence of beauty products and advertisement began to

influence the idea of beauty. Therefore, media, as a platform for various advertisers, takes an pivotal rule in shaping the idea of beauty representation in every woman. According to Isa (2003), the standard of beauty in general and the “look of beauty” in particular are created and defined by the efforts of the beauty culture which represents a massive market in the presence of cultural gatekeepers such as cosmetic manufactures, advertisers and women’s magazines. Above all, the idea of beauty representation for Indonesian women can vary across society and time periods.

While according to Wood (1999), to be beautiful in the United States is to be attractive, deferential, unaggressive, emotional, nurturing, and concerned with people and relationship. It shows that beauty has been broadly interpreted as an aesthetic category from the perspective of society, philosophy and culture. On the other hand, the elements of beauty is written into a culture and transmitted over time through several factors, such as family, peers, teachers, and the media. Hence, it becomes more complicated to redefine what the beauty standard actually is. Moreover, with the loss of boundaries between those who become the figure of beauty representation and regular people, strict beauty standrad of 20th century become more blurry because they came in varies shapes and sizes.

Intertextuality is chosen in this work to analyze the speech which is in the form of video transcription. Broadly speaking, we can define intertextuality as the relationship that exists between one text and other texts. Seghezzi (2007) argued that when text producers choose to employ indirect discourse, direct discourse or scare quotes to produce what other people have said, they pursue a clear objective. Therefore,

intertextuality constitutes a powerful tool towards the speech of Sri Mulyani to suit her own purposes, make texts more persuasive and lead the audiences towards a biased interpretation of the facts.

Nowadays, certain issues have dominated some studies recently, such as the stereotyping of women as passive and less powerful players in the society, the portrayal of women as sexual objects in ads, movie, or even real life, and the cumulative effects of magazine advertising on women's self-esteem. Therefore, this research comes up with the idea of deconstructing the portrayal of beauty in women that found in Sri Mulyani speech at the United States – Indonesian Women's CEO Summit. The figure of Sri Mulyani is chosen because she can empower women in various ways. These powerful woman uses her influence in many ways for different purposes, and all make a different in t his global community. Moreover, Sri Mulyani, as a Minister of Finance of Indonesia is on the Forbes List of 100 Most Powerful Women in the World this year. Forbes ranks her based on the level of influence, wealth, and coverage in the media. Thus, her existence can give a huge impact in the field of women empowerment. Therefore, this study comes up with the idea of deconstructing the portrayal of beauty in women that found in Sri Mulyani's speech at the US – Indonesian Women's CEO Summit.

B. Research Question

Based on the background of the study, the present study attempts to formulate the question below:

1. How are the deconstruction of beauty representation concept found in the speech of Sri Mulyani?

C. Objective of the Study

Based on the research question above, the objective to be achieved in this study is:

1. To reveal the deconstruction of beauty representation concept that portrayed in Sri Mulyani's speech.

D. Significances of the Study

Theoretical Significance

This study is expected to resolve the theoretical question in the area women's beauty representation concept which is very popular nowadays. Theoretically, this study gives the empirical data of the deconstruction of beauty representation concept. Therefore, this study is essential in the context of intertextuality analysis proposed by Fairclough as methodological approach in this study.

Practical Significance

Above all, the findings of this study hopefully can give a contribution to all language users especially for all women around the world. For the following researchers, this research could be potentially a reference and guidance for those who

interest to analyze the same topic with more various subjects such as advertisement, magazine, or any other research subject with more specific implications.

E. Scope and Limitation

This study will focus on the deconstruction of beauty representation concept through the speech of Sri Mulyani in the Indonesia – US Women CEO Summit. In short, this research will analyze the construction of the sentence by using intertextuality in order to deconstruct the concept of beauty representation. Based on the limitation of time and source, the researcher collects the data from US – Indonesia Women’s CEO Summit posted on its official youtube channel. Therefore, the finding of this study may not cover any potential finding obtained from other resources.

F. Definition of Key Terms

In order to avoid misunderstanding, the researcher will define the salient concepts or themes which emerged during the analysis used in this study.

1. Deconstruction.

Silverman (1989:4) defines deconstruction as the reading of texts in terms of their marks, traces, or indecipherable features, in terms of their margins, limits, or frameworks, and in terms of their self-circumscriptions or self-delimitations as texts. Thus, it explains that deconstruction is interested in what is happening in a text. The questioning is not looking for its meaning or its component parts, but rather by marking off its relations to other texts, its contexts, its sub-texts. It means that deconstruction accounts for how a text’s explicit formulations undermine its implicit or non-explicit

aspects. It brings out what the text excludes by showing what it includes. It highlights what remains indecidable and what operates as an indecidable in the text itself. Therefore, Derrida believes that deconstruction is always 'something else'.

2. Beauty Representation Concept

Beauty is a property associated with human beings; this could be considered even as a characteristic. Beauty prevails in various forms; nature's beauty (scenic beauty), physical beauty (facial appearance). Besides, beauty is used to express a nice looking woman as opposed to handsome for man (Kumar, 2002). According to Karan (2008), beauty is an emotional element which has double meaning, inclusive and exclusive. In exclusive sense, beauty refers to-how things appear their manifestation, for example human bodies, artifacts, and so on.

3. Intertextuality

Fairclough defines intertextuality as the changing articulation of genres. For Fairclough, society not only manifests itself in the meaning of discourse, but also through the form of discourse such as its genre. Genre is a kind of text configured by text type which has been developed and conventionalised (Fairclough, 1995). Genre is the production of social practice, as well as the society within the social interaction takes place (Fairclough, 2000)

G. Research Method

This section provides the research methods apply in this study. It presents research design, research instrument, data and data sources, data collection, and data analysis.

G.1 Research Design

This study will apply the descriptive qualitative design. Ratna stated that qualitative research not only describing the object, the important thing is that to find what is the meaning behind whether it is hidden or intentionally hide (2010). The approach for this method is situated in cultural studies framework. This framework was chosen as it follows the researcher to take a descriptive qualitative method in this study. The cultural study framework is also chosen because the practices analyzed on the speech were a series of everyday cultural practices, including the social phenomenon of gender.

G.2 Data and Data Sources

The source of the data for this study will be taken from the speech of Sri Mulyani at the United States – Indonesian Women’s CEO Summit. Additionally, the data will be in the form of words, phrases, clauses, sentences, and discourses taken from the US – Indonesian Women’s CEO Summit youtube channel.

G.3 Research Instrument

The instrument used in this study is the researcher. It is called so because, in doing the analyzing the discourse, the researcher is the one who collect, then analyze the discourse.

G.4 Data Collection

In gaining the maximum result of this study, the researcher focuses on stages of collecting data in accuracy. The data were collected from the official youtube channel of US – Indonesia Women’s CEO Summit. Then, the researcher will transcribe the speech which is in the form of video.

G.5 Data Analysis

In the process of analyzing the data, the researcher will do some steps. Generally, the discourse will be analysed intertextually. First, the study will look at the context which is in the form of video transcription. After the analysis of the context, it will move on to analyse the discourse of the speech through several elements in intertextuality. The elements are including intertextuality figures, techniques of intertextuality and the levels of intertextuality. Then the analysis moves on to see how those elements are worked together in order to deconstruct the concept of beauty representation.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of theories related to this study. It discusses the theories about Deconstruction and Norman Fairclough's notion of Intertextuality. Besides, the writer also provides explanation about beauty representation concept and the previous studies related to this study.

A. Beauty Representation

Beauty is defined by the Concise Oxford (cited in Synott, 1989) as "Combination of qualities, as shape, proportion, colour, in human face or form, or in other objects, that delights the sight". Yet, this definition cannot capture beauty in its entirety incorporates a diverse set of meanings at various levels and dimensions such as the "physical or spiritual, inner or outer, natural or artificial, subjective or objective, positive or negative" (Synott, 1989). Beauty has been broadly classified as an aesthetic category from the sociological point of view (Peiss, 2001). Whereas in the former perspective, beauty as an aesthetic category is assumed to be based on and represent universal standards that are agreed upon by all, the latter perspective is built on the view that sociocultural and historical mechanisms underlie the possible meaning of beauty. Evaluating beauty through the second aspects, sociologists and feminists, among others, have criticized and challenged the aesthetically oriented and universal views of beauty for lacking the social, cultural and historical mechanisms that make up beauty, contending instead that beauty is a culturally constituted phenomenon (Peiss, 2001).

Therefore, beauty is such a phenomenon which constructed through sociocultural and historical mechanisms.

According to Berger and Luckmann (1991), there are three phases underlie the way through which the phenomenon of beauty comes to be constructed socially. In the first phase called externalization, individual create their social worlds through their social activities, contributing in turn to the making of the society and the formation of reality. Thus, people can limits their idea of such phenomenon based on the society they life in. In the second phase of objectivation, what has been externalized becomes part of the reality, which is then identified as predefined, orderly and is seen as imposing and objective. Referred to as reification, the world is then expreience as a given fact, which cannot be controlled and starts to appear as if it not the product of one's own activity. Hence, it is in the last phase named internalization that individuals learn about and internalize the institutional order and perceive the reality as if it had an existence of its own from the very start, lacking the final understanding regarding their initial contribution to making of the reality.

As a socially constructed phenomenon, the formation and understanding of beauty has been of interest to scholars (Englis, Solomon, & Ashore, 1994; Isa, 2003; Isa & Kramer, 2003; Rokka, Desavelle. & Mikkonen, 2008). Scholarly research that builds onto the view that beauty is socially constructed further evaluates the way beauty is defined, created and disseminated in relation to the beauty culture in general.

The standard of beauty in general and the “look of beauty” in particular are created and defined by the efforts of the beauty culture which represents a massive market in the presence of cultural gatekeepers such as cosmetic manufactures, advertisers and women’s magazine (Isa, 2003). As such, as a socially constructed phenomenon, beauty is neither universal nor static. The ideal of beauty representation is the result of and is based on the shared understandings of the members of the society regarding what is valued as beautiful and is further represented through media. Therefore, media functions to create and reinforce the reality embedded in the social world not through reflecting it as it is, but by representing the meanings of the shared understandings of what is acclaimed as reality (Ibrosecheva, 2009).

Historically, the ideal of beauty representation has been predominant in the West such as “boyish flapper” of the 1920s, the “Marilyn Monroe” of the 1950s or “the curvaceously in thin beauty icons” of the 1990s. While in Indonesia, the ideal of beauty representation portrayed through various public figure, such as Sophia Latjuba, Nadia Hutagalung and others. Thus, media have started to represent a multiplicity of ways of being beautiful. Above all, media have taken a role in the construction of beauty and in reinforcing and disseminating its ideals.

Images represented in media often provide an idealized version of beauty, which in turn urge their intended audiences to evaluate their looks and to reflect, imagine and act on the normative and stereotypical beauty images (Moeran, 2006). The representation of beauty ideals that reinforced by media often revolve around whiteness, emphasizing certain type of body and attributes such as thin

body, big eyes, full lips, flawless skin, and high cheekbones which characterize youthfulness. Fowler and Carlson (2005) stated that the role of whiteness has been addressed as the universal aesthetic standard of beauty. Saraswati (2010) also pointed to that whiteness is often as a supreme category, based on the analysis of skin whitening advertisement in Indonesian and skin tanning advertisement in the United States contexts.

B. Intertextuality

The term intertextuality appeared in the 1960's and it has been widely used across different disciplines. According to Fairclough (2005), we can define intertextuality as the relationship that exists between one text and other texts. In other words, intertextuality is the shaping of a text's meaning by another text. He proposed the Intertextual figures in this case, including: allusion, quotation, paralogues, plagiarism, translation, and parody.

1. Allusion

While intertextuality is a complex and multileveled literary terms, it is often confused with the more casual term "allusion". Allusion is a passing of casual reference; an incidental mention of something, either directly or by implication (Plagiarism, 2015). In other words, allusion is seen as accidental things happen as they are normally phrases that are so frequently or casually used. Meanwhile, allusion is most often used in conversation, dialogue or metaphor. For example, "I was surprised his nose was not growing like Pinocchio, written by Carlo Collodi when the little wooden puppet lies (Yourdictionary, 2015). If this was obligatory

intertextuality in a text, multiple references to this (or other novels of the same theme) would be used throughout the hypertext. Allusion is understood as one of the most frequently used intertextual element. The Oxford dictionary notes the following meaning of the term allusion as; 1) language play, word play, pun, 2) symbolic use or comparison; metaphor, allegory, 3) covert, implied or indirect meaning; occasional or of secondary importance. Many linguistic scholars consider an allusion as a stylistic figure that contains either a citation, or a reference to a literary, historical, mythological, religious or political situation, a fact, a person, fixed in written sources or in conversational speech.

2. Quotation

Quotation literally reproduces the anterior text (whole or part) in a later text. In other words, quotation may be variously marked for reader recognition, by typographical signals, by a switch language or even by the actual identification of the original author or text. Thus, listener might analyse quotations in early modern texts grammatically, according to quantity, quality, distribution, frequency, interference, and markers, and pragmatically according to speaker, receiver, code, place, time, medium, and function (Robert, 2013).

3. Paralogues

Paralogues are texts that illuminate the intellectual, social, theological, or political meanings in other texts. Unlike texts or even traditions, paralogues move horizontally and analogically in discourses

rather than in vertical lineation through the author's mind or intention (Robert, 2013).

4. Plagiarism

Intertextuality is an area of considerable ethical complexity" (Share, 2006). As intertextuality, by definition, involves the purposeful use of other's work without proper citation, it is often mistaken for plagiarism. Plagiarism is the act of "using or closely imitating the language and thoughts of another author without authorization" (Plagiarism, 2005). While it slightly seems to include intertextuality, the main intention and purpose of using another's work, is that allows intertextuality to be excluded from this definition. When using intertextuality, it usually a small excerpt of a hypotext that assists in the understanding of the new hypertext's original themes, characters or contexts (Ivanic, 1988). They use a part of another text and change its meaning by placing it in a different context (Jabri, 2004). This means that they are using other's ideas to create or enhance their own new ideas, not only simply plagiarising them.

5. Translation

Translation carries across a text into a different language, recreates it anew. The later text explicitly claims the identity of the original, its chief project an etiological journey to itself, or to a version of itself. Translation are generally grouped based on the source language, and classified by standards of the arrangement such as the closeness of the rendering to the

original and the success of the translator in representing the original's work quality and effects.

6. Parody

Parody is defined and discussed as an example of explicit intertextuality (Slovo, 2012) . It is suggested that parody can involve ridiculing a style of authorship, a genre, or a specific text. In addition, other humorous techniques are often used in parody. Moreover, parody comes up as a textual phenomenon in which the features of substantially determined by the intertextual relationship to the object of parody (pretext). The important differentiation is determined by the the question of whether parody is consistently seen as a text focused on another text, or even works that use pretext operations to make an effect on the phenomena of reality are classified as parody.

Generally, intertextuality is a literary device that creates an 'interrelationship between texts' and generates related understanding in separate works (Intertextuality, 2015). These references are made to influence that reader and add layers of depth to a text, based on the readers' prior knowledge and understanding. While according to Gadavanij (2009), intertextuality is a literary discourse strategy utilised by writers in novels, poetry, theatre and even in non-written texts (such as performances and digital media).

The basic concept of intertextuality stands in the explicit and implicit relations that a text or utterance has to prior, contemporary, and potential future texts. Through such relations a text evokes a representation of the discourse

situation, and how the current text positions itself and draws on other texts. Although this is now widely recognised phenomenon, there is not a standard shared analytic vocabulary for considering the elements and kinds of intertextuality.

Above all, techniques of Intertextual Representation is also needed. According to Gadavani (2009) the levels of intertextuality can be recognized through certain techniques that represent the words and utterances of others, starting with the most explicit:

1. Direct quotation. Direct quotation is usually identified by quotation marks, block indentation, italics, or other typographic setting apart from the other words of the text. Although the words may be entirely those of the original author, it is important to remember that the second author, in quoting the writing, has control over exactly which words will be quoted, the points at which the quote will be snipped and the context in which it will be used.
2. Indirect quotation. This usually specifies a source and then attempts to reproduce the meaning of the original but in words that reflect the author's understanding, interpretation, or spin on the original. Indirect quotation filters the meaning through the second author's words and attitude and allows the meanings to be more thoroughly infused with the second writer's purpose.
3. Mentioning of a person, document, or statements. Mentioning a document or author relies on the reader's familiarity with the original source and what it says. No details of meaning are specified, therefore the second writer has even greater opportunity to imply what he or she wants about the original

or to rely on general beliefs about the original without having to substantiate them, as the news reporters do with respect to proponents and critics.

4. Commenting or evaluating statements, texts, or otherwise invoked voices. Commenting or evaluating statements, texts and invoked voice could be occurred in certain intertextuality related. It strengthen the previous topic he/she wants to convey the intended message.
5. Using recognizable phrasing, terminology associated with specific people or groups of people or particular documents.
6. Using language and forms that seen to echo certain ways of communicating, discussions among other people, types of documents. Genre, kinds of vocabulary, phrases, patterns of expression may be of this short. Several examples mentioned previously the language of that article brings us through the worlds of some cases, such as educational planning, political movements, statistical evaluation, and policy controversy.

Thus, for the purposes of analysis, Julia Kristeva (1996) and Bazerman (2004) distinguishes the different levels at which a text explicitly invokes another text and relies on the other text as a conscious resource.

1. The text may draw on prior texts as a source of meanings to be used at face value. This occurs whenever one text takes statements from another source as authoritative and then repeats that authoritative information or statements for the purposes of the new text. It can be seen by reveal the allusion of the text.

2. The text may draw explicit social dramas of prior texts engaged in discussion. When a newspaper story, for example, quotes opposing views of Senators, teachers' unions, community activist groups, and reports from think tanks concerning a current controversy over school funding, they portray an intertextual social drama. The newspaper report is shaping a story of opponents locked in political struggle.
3. Text may also explicitly use other statements as background, support, and contrast. Whenever a student cites figures from an encyclopedia, uses newspaper reports to confirm events, or uses quotation from a work of literature to support an analysis, they are using sources in this way.
4. Less explicitly the text may rely on beliefs, issues, ideas, statements generally circulated and likely familiar to the readers, whether they would attribute the material to a specific source or would just understand as common knowledge.
5. By using certain implicitly recognizable kinds of language, phrasing and genres, every text evokes particular social worlds where such language and language forms are used, usually to identify that text as part of those worlds. Just by using language and language forms, a text relies on the available resources of language without calling particular attention to

intertext. Every text, all the time, relies on the available language of the period, and is part of the cultural world of the times.

C. Deconstruction

Deconstruction is the best-known (and most significant) form of literary criticism so called as poststructuralism. In fact, people nowadays use the term of deconstruction interchangeably. In etymology, deconstruction derives from the word of 'analysis' which means to separate, dismantle and open. Deconstruct means to break down into constituent parts. While Payne (1993) said that based on Derrida's notion about deconstruction, we cannot say that it is classified as a method, not a technique, not even an act, because a deconstruction attends to the deconstructive processes which always occurring in the texts and already there waiting to be read. Thus, it implied that the deconstructive process comes not from the reader or critic but from the text itself. Clearly understood that there is no method to deconstruction process because texts literally deconstruct themselves in their impossible attempt to employ language. Therefore, the process of deconstruction produces a second text as a supplement to that which it seeks to deconstruct. Additionally, there is no single authoritative and correct deconstructive text of any particular text.

Ratna (2005) argued that in the deconstruction contemporary theory it frequently means the dismantling, refusal, destruction in relation to the improvement of earlier meaning. While according to Endraswara (2009) deconstruction looks like a real phenomenon which needed to be interpreted in different way from the others. Generally, the term of deconstruction derives from the work of Jacques Derrida. Derrida stated that deconstruction theory means the

displacement of logocentrism and phonocentrism which totally have the hierarchy of binary opposition and other thinking ways in dichotomic terms. The deconstruction reduces or lowers the intensity of form constructed as a standard form. In other words, it is a way of reduction to a construction intensity in terms of universal and standard idea, building, and arrangement (Ratna, 2004).

Above all, the purpose of deconstruction is to reveal hierarchical opposition implicit in the text. If a text is deconstructed and destroyed, it does not take place to meaning but claim that a form of meaning from the written text is differently better than the other (Barbara, 2012). She also stated that the principles in deconstruction theory are firstly to track aporia elements (paradoxical meaning, contradictive meaning and irony meaning). Hence, it ut reverses or changes meaning which have been conventionalized. In other words, we can say that deconstruction rejects centralistic idea regarding meaning. The centre is relative. Selden said that deconstruction denis monosemy meaning. Therefore, because of it there are many interpretations of object. While according to Norris (2003), what makes this interesting is that deconstruction is such a strategy to prove that literature is not a simple language.

D. Previous Studies

The remarkable study about post-colonial beauty is conducted by Wasista (2012), she discovers that Indonesian obsession with white skin is related to the colonization of the nation. Besides, they also colonize the image of beauty, by symbolized beauty is having white skin, ideal body, and blonde hair. Those

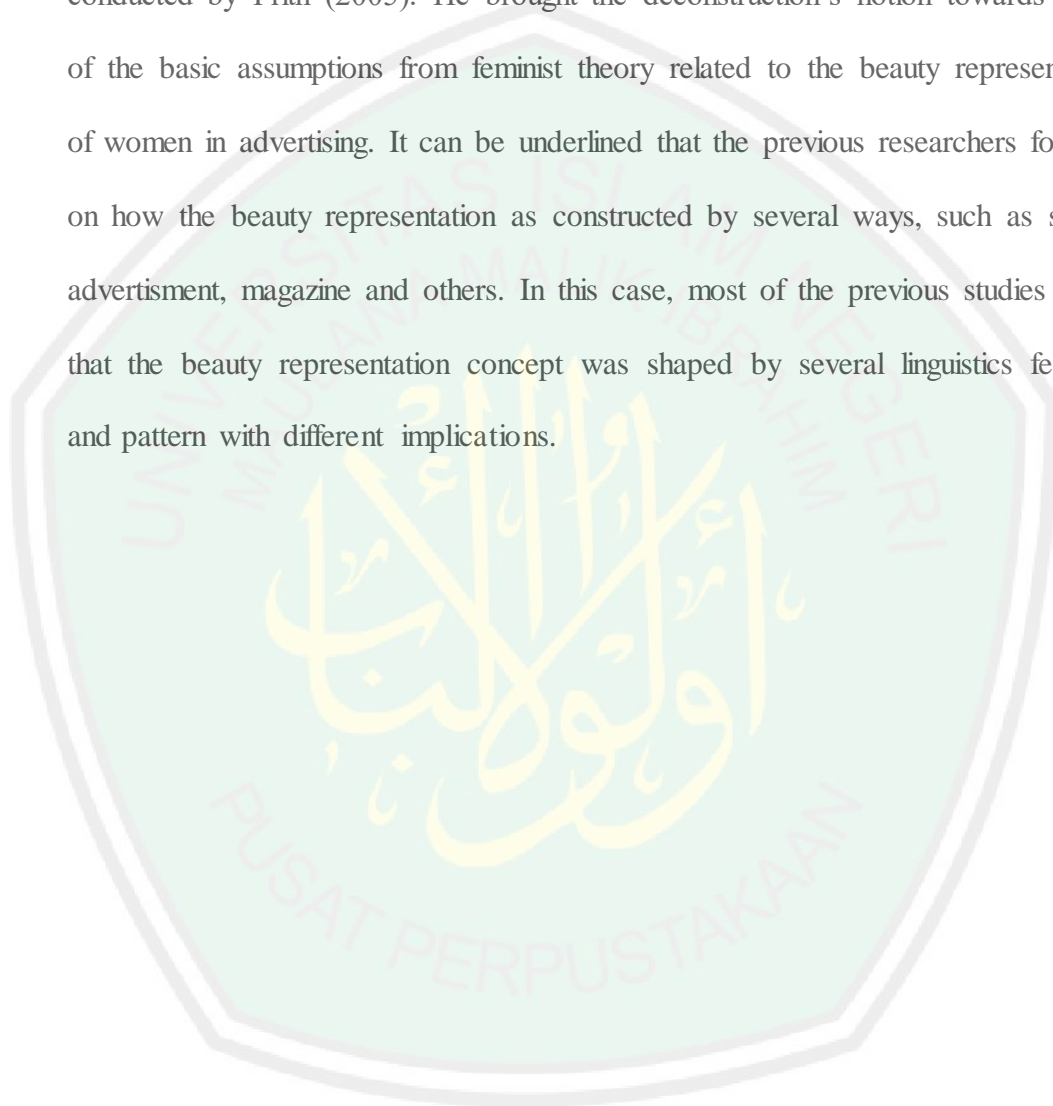
standards of beauty are analyzed by general post-colonial theory. Another remarkable study about beauty representation is done by Kaur, Arumugam & Yunus (2013), they studied beauty products advertisement from the view point of critical discourse analysis. The analysis was based on FircloUGH's three dimensional frameworks. The study showed how the ideology of beauty was produced and reproduced through advertisements in popular local magazine. The results of their study showed that advertisers uses various strategies to manipulate woman.

Another study examines the women portrayals and stereotyping in commercials on MTV done by Signorielli, McLeod, and Healy (1994). They stated that the females characters appeared have beautiful bodies with sexy and skimpy clothing. Thus, the finding that they found is closely related to female stereotyping. Besides, they also argued that the commercial on MTV are gender sterotyped male-based, as the advertisement's tendency emerging is an advertisement both male and female oriented.

The remarkable study about intertextuality is done by Viorica Condrat (2010). She conducted her current study in the process of story interpretation. The aim of her study is to reveal how contextual menaings influence the process of text interpretation. In her findings, she stated that intertextuality is the generally accepted term denoting the interconnections of texts. Thus, the plurality of distinct voices in the narration interacts with the reader's experience. This interaction is intertextual as it connects everything: the author's message, the reader's understanding, the internal structure of the story, the explicit allusion to other texts. Intertextuality is more than a technique of allusion. It is an intricate process of

interconnectedness that exists within and outside a communicative act form a link in the cultural web of human creation.

The pivotal study about the deconstruction of beauty representation is conducted by Frith (2005). He brought the deconstruction's notion towards some of the basic assumptions from feminist theory related to the beauty representation of women in advertising. It can be underlined that the previous researchers focused on how the beauty representation as constructed by several ways, such as social, advertisement, magazine and others. In this case, most of the previous studies show that the beauty representation concept was shaped by several linguistics features and pattern with different implications.



CHAPTER III

FINDINGS AND DISCUSSION

This chapter consists of the findings and discussion. The first is the presentation of the data in finding and the analysis of the data based on Fairclough's notion of Intertextuality. The second, the result of analysis is elaborated in discussion.

A. Findings

This study aims at analyzing the speech conveyed by Sri Mulyani as the Minister of Finance of Indonesia in the United State – Indonesian Women's CEO Summit. The speech focuses on gender and women empowerment. Thus, the main concern of this analysis is going to reveal the deconstruction of beauty representation by doing intertextual analysis. The analysis of this study is based on the formulation of the research question in Chapter 1. The research question was purposely to analyze how the speech of Sri Mulyani deconstruct the beauty representation by focusing on the text and its relation to another text.

The data was taken from the fragment of the speech transcription which is taken from the official youtube channel of United State – Indonesia Women's CEO Summit. The fragment is divided into seven data based on their topic. However, not all of the data in the speech are chosen to be analyzed, because there are some parts in the data that did not talk about the topic related to this study. In this study, there are seven data that already classified based on their own topic. Afterwards, the data are analyzed by using intertextuality theories

proposed by some scholars. The main theory used is proposed by Nourman Fairclough (2005). While the supporting theories are proposed by Julia Kristeva (1996), Bazerman (2006) and Gadavani (2004). They cover the intertextual figures of the text, the techniques of intertextuality representation and the levels of intertextuality. These levels of intertextuality can be recognized through certain techniques that represent the text and utterances of others. Therefore, the deconstruction of beauty representation can be revealed after recognising those elements.

A.1 Deconstruction revealed from Intertextuality Figures

The first element to be analysed is intertextuality figures. According to Fairclough (2005) it includes allusion, quotation, paralogues, plagiarism, translation, and parody. In this study, the writer reveal several intertextual figures, such as allusion, quotation, translation, and paralogues. While plagiarism and parody was not appear in this study.

1. Allusion

Datum 2

Do not also follow the stereotyping of how women is represented by having specific physical appearance, such as **super model** and many more. Fight against the stereotyping!

It is obvious that the sentence mentioned above is an allusion based on the name of certain occupation such as super model in which people will get to know it easily. Thus, it was formed as an analogy to it, so the function is associative one. It means that that sentence resembling the person that a

portrait tends to make one think of the person. Likewise, it is by the resemblance between women generally and super model. This kind of function in intertextuality gives such a huge effect in the existence of another text. In this case, Sri Mulyani directly stated that women need to against the stereotyping. Generally, stereotyping means that women nowadays should adapt the image of beauty that has already exist, such as having light skin, pointed nose, straight hair and so on. But by declaring along that way, Sri Mulyani stands to deconstruct the stereotyping towards women.

Datum 1

A lot of challenges faced by **many of women in Indonesia**. The women role in terms of ownership that can explain is actually large, that is more than fifty percent. The growth of the small medium interprise which is owned by women is actually very high, eight percent per years.

This utterance was conveyed by Sri Mulyani in the very beginning part. It indicates that she wants to point out the existence of Indonesian women. As we can see in the late 20th century, Indonesian women has been showing her endeavour in many sectors. In this case, Sri Mulyani concerns on the terms of ownership by referring to the number of interprise which is owned by women. It is obvious that the highlighted part is an allusion based on the the fact and fixed written source. Thus, before conveying that message, the author of the speech should conceive the recipients have such a certain

background knowledge. Therefore, they are able to achieve the adequate message conveyed by Sri Mulyani.

In other words, to understand allusively text in intertextuality, the recipient needs to have certain background knowledge. In background knowledge of the addressee should include knowledge about the main signs of allusion. Otherwise, they will not be able to achieve adequate decoding. Allusion has its own functions in the text, groups, sources, topics in which they are mostly used. In this case, Sri Mulyani focusing on gender and women empowerment.

Datum 6

As a women especially those who has **responsibility** as a structure who has a subordinate and all other that need your attention and coach, please move and pay attention beyond yourself, especially when you are in top position. It is not about you, but it is about others. This is the caring element of women should be the strength that you should use it and keep it and you are also pursuing your professional career. I look much more younger generations who still in the early time to pursue, it is not going to be easy journey, but whatever you are going to face it, it is just worth it. Because I think God created women with a very beautiful mission, it is only women can do it.

Another datum that represent an allusion figures is sentences above. In this case, Sri Mulyani explained about the responsibility of women. It is not only about the woman itself, beyond that, woman should having a caring element towards other woman. Simply she said empowering other woman is also important in this era. Thus, by having such a hope in the near future,

Sri Mulyani mentioned the existence of young generation. In this typical case, it is categorised as an allusion. By referring to the young generation, the audiences will easily having such an interpretation how the young generation should do in the future. They are a hope by the nation, not only about gender equality, further than that it can reach another important aspect faced by society.

2. Quotation

Datum 4

So this is just to show that the Indonesian women is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, “**Habis gelap terbitlah terang**”. It means that,

1. Having role model is important.
2. Having a family that support the education and career
3. As a women, construct guilty feeling by doing something beyond best.
4. Encougare and empower other women

As a general rule, quotation is needed to link both the words and ideas of a source. In this case, Sri Mulyani quoted the words of Kartini in which it is valuable to the speech. The quotation was subsequently adopted by Sri Mulyani and lives in the heart of Indonesian women as well. Most significantly in this context, the following text explains that having role model is important. By taking Kartini as one of the remarkable figure, the text would effect the audiences. In contrary, the following text above does not represent Kartini briefly. Sri Mulyani stated that having a family that

support the education and career is also important. Meanwhile, Kartini's family in the past did not support her activity related to academic thing. It shows that Sri Mulyani considered the quality and interference according to the figure, place, addressee and time.

3. Translation

Datum 4

So this is just to show that the Indonesian women is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, "**Habis gelap terbitlah terang**". It means that,

1. Having role model is important.
2. Having a family that support the education and career
3. As a women, construct guilty feeling by doing something beyond best.
4. Encougare and empower other women

Another intertextuality figures is translation. Relying on the explanation above, it can be defined to transferring a text into a different language, then intertextuality can be regarded as a kind of translation. In this case, Sri Mulyani said the quotation in Bahasa Indonesia, "*Habis gelap terbitlah terang*". Then, she attempted to explain the following utterances by saying in English. In the following text, Sri Mulyani said that having role model is important. Then, having a family that support the education and career is also important. Those statements followed by saying that construct guilty feeling by doing something beyond best is things to do for women. It is ended with the statement the importance of encouraging and empowering

other women. In accordance with the effect of using translation as intertextuality figures, in which to contextualise the issue. Thus, it becomes more prominent in the discussion where the implications is totally dependent on its textual background.

4. Paralogues

Datum 3

All women are created the same. Be confident, follow your passion, but dont forget about your human dimension and humanity. We as women just normal and we need somebody to love and need to love somebody and there is nothing to do whether you are having a beautiful physical appearance or not.

In definition, paralogues means illuminating the intellectual, social, theological, or political meanings in other texts. The use of paralogues in the sentence above is to highlight the existence of women by mentioning human dimension, humanity, and physical appearance. Thus, the audiences should have certain background knowledge to clearly understand what the speaker wants to convey about. Indeed, it is not only about the background knowledge, but the audiences should be able to link it to the social phenomenon arround. In the same way, how the audiences think about human dimension, humanity and physical appearance could shape their understanding about how women are created the same means.

Datum 7

In order for you to then with your capacity after you prove it then you are going to be able to show that actually women is not only anything about beauty which is portrayed in **physical appearance**, but they have a lot of different context that need to be addressed.

In this case, Sri Mulyani mentioned the word physical appearance for the second time. The principle of mentioning the portrayal about one certain thing also figures into paralogues figures in intertextuality. In typical cases, the object of paralogues is also a part of the causal story behind. In the sentence mentioned above, the word physical appearance comes to deconstruct anything about beauty in women which portrayed in physical appearance. How women beauty represent is not only rely on their physical appearance. Further, they have a lot of different context that need to be addressed, such is the education background, career, family, financial ability and many more. Thus, the figures of paralogues by mentioning the word physical appearance for the second time will help the audiences to approve the intended message that the speaker wants to deliver.

Datum 5

Women are facing much more **challenging tasks**. We do not want to be treated differently. Because of that sensitivity, women needs to be smarter. Women can pursue become firm determinant ambition and also have the goals in a way that women will be able to be sin not to be trethening your college or superior in this case. Whether like it or not, women should master it.

Another datum that categorize as paralogues is the sentence above. In this case, Sri Mulyani stated that women are facing much more challenging tasks. Thus, we will come to deeply understand what the challenging tasks that women actually faced is. The first is about confidence, when women are confident in themselves, she will get the attention by the society, simply because confidence is sometimes intimidating. I do believe that the first thing that people notice about a person is the way they look. Thus, women take it as a serious thing. The second is about intelligence, along this way, when women are intelligent, they cannot be easily manipulated by the society. Women are smart enough to make their own decisions and thus would be able to challenge any situation in the society.

The last but not least, by realizing that there are no such a perfect creature in this world, knowing and facing the obstacle is also become a pivotal issue. Embracing the obstacle that the women have would be great if they can maximise the ability they have. Above all, those are the challenging that the women actually faced. In the continuous sentence Sri Mulyani said that that is why women do not want to be treated differently.

Thus, whether like it or not, women should master each of it.

A.2 Deconstruction revealed from the Techniques of Intertextual Representation

a. Direct Quotation

Datum 4

So this is just to show that the Indonesian women is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, “**Habis gelap terbitlah terang**”. It means that,

1. Having role model is important.
2. Having a family that support the education and career
3. As a women, construct guilty feeling by doing something beyond best.
4. Encougare and empower other women

It comes to the following element of intertextuality, that is the techniques. The sentences above is classified in direct quotation due to the use of it in quoting the words by Kartini “*Habis gelap terbitlah terang*”. Although the words may be entirely those of the original author, it is important to remember that the second author, in quoting the writing, has control over exactly which words will be quoted, the points at which the quote will be snipped and the context in which it will be used. The quotation of “*Habis gelap terbitlah terang*” was subsequently adopted by Sri Mulyani and lives in the heart of Indonesian women as well. Most significantly in this context, the following text explains that having role model is important. By taking Kartini as one of the remarkable figure, the text would effect the audiences.

Next, she attempted to explain the following utterances by saying in English. In the following text, Sri Mulyani said that having role model is important. Then, having a family that support the education and career is also

important. Those statements followed by saying that construct guilty feeling by doing something beyond best is things to do for women. It is ended with the statement the importance of encouraging and empowering other women.

b. Mentioning of a person, document or statements.

Datum 4

So this is just to show that the **Indonesian women** is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, “Habis gelap terbitlah terang”. It means that,

1. Having role model is important.
2. Having a family that support the education and career
3. As a women, construct guilty feeling by doing something beyond best.
4. Encougare and empower other women

In this sentences, the writer found that Sri Mulyani mentioned the existence of Indonesian women. In this case, mentioning certain people or group of people relies on the reader’s familiarity with the original source and what it says. No details of meaning are specified, therefore the audiences have even greater opportunity to interpret what Sri Mulyani wants about the original or to rely on general beliefs about the original without having to substantiate them.

Further, Sri Mulyani also mentioned the figure of Kartini. In consideration, she took the figure of Kartini beacuse she is such a remarkable figure towards the Indonesian women. Her existence can inspire

lots of women to encourage their ability and knowledge. In addition, Kartini also highly motivate the Indonesian women to pursue the highest education.

Datum 3

All women are created the same. Be confident, follow your passion, but don't forget about your human dimension and humanity. We as women just normal and we need somebody to love and need to love somebody and there is nothing to do whether you are having a beautiful physical appearance or not.

Then, the writer found the personal statement conveyed by Sri Mulyani. By definition, it can classify as the technique of mentioning of a person, documents or statements. In this case, Sri Mulyani stated that “all women are created the same”. Every women are created the exact same way. God has created women immensely. The representation of women are not only about tall, short, skinny, pointed nose, straight hair, light skin and so much more. It is beyond all of these elements. Practically, women have babies (gestate and give birth) and lactate, menstrual cycles, and so on. Thus, by understanding the similarities of women can help us towards a better understanding of where behavioral differences actually come from.

Datum 1

A lot of challenges faced by many of **women in Indonesia**. The women role in terms of ownership that can explain is actually large, that is more than fifty percent. The growth of the small medium enterprise which is owned by women is actually very high, eight percent per years.

Next, the writer found that Sri Mulyani mentioned about Indonesian women. By mentioning the existence of Indonesian women, the audience are demanded to know how the Indonesian women actually are. Generally, Indonesian women nowadays are being influenced by several factors, including globalisation, educational background, sophisticated technology and modernisation. Hence, due to these several factors above, Indonesian women are moving away from the traditional dictates of Indonesian culture in which they tend to become a wife and mother. At present, Indonesian women are also take an important role in national development, and many of them focus and act on women's issues and others. Thus, by mentioning the existence of Indonesian women would strengthen the following statements of Sri Mulyani.

Datum 6

As a women especially those who has responsibility as a structure who has a subordinate and all other that need your attention and coach, please move and pay attention beyond yourself, especially when you are in top position. **It is not about you, but it is about others.** This is the caring element of women should be the strength that you should use it and keep it and you are also pursuing your professional career. I look much more younger generations who still in the early time to pursue, it is not going to be easy journey, but whatever you are going to face it, it is just worth it. Because I think God created women with a very beautiful mission, it is only women can do it.

The last, the writer also found the technique of mentioning the personal statement in the sentence above. In this case, Sri Mulyani stated “It is not about you, but it is about others. This is the caring element of women should be the strength that you should use it and keep it and you are also pursuing your professional career”. Further, she explained that the responsibility of women is not only about the woman itself, beyond that, woman should having a caring element towards other woman. Simply she said empowering other woman is also important in this era. To ended up her statement, she claimed that God created women with a very beautiful mission, it is only women can do it.

- c. **Using recognizable phrasing, terminology associated with specific people or groups of people or particular documents.**

Datum 2

Do not also follow the stereotyping of how women is represented by having specific **physical appearance**, such as super model and many more. Fight against the stereotyping!

In the following tehcniques, it comes to using recognizable phrasing, terminology associated with specific people or groups of people or particular documents. In this case, the writer found that Sri Mulyani using the phrase physical appearance in her statement. It refers to the representation of beauty in women. Specifically, there are varieties of physical appearance in both Indonesia and United States. However, research discovered beauty commercial in media portray women with lighter skin

color as more beautiful than women with dark skin color. Another aspect is about body shape. It is discovered that beauty always depict women with slim body. Moreover, the existence of media use of certain models sends an implicit message that in order for women to be considered beautiful, they must have slim body. Therefore, it shaped the way of people how beauty representation is.

Datum 7

In order for you to then with your capacity after you prove it then you are going to be able to show that actually women is not only anything about beauty which is portrayed in **physical appearance**, but they have a lot of different context that need to be addressed.

Another datum about using recognizable phrasing, terminology associated with specific people or groups of people or particular documents. In this datum, Sri Mulyani used the phrase physical appearance for the second time. She stated that we, as women are going to be able to show that actually women is not only anything about beauty which is portrayed in physical appearance, but they have a lot of different context that need to be addressed. Therefore, the word physical appearance in the sentence above comes to deconstruct anything about beauty in women which portrayed in physical appearance. How women beauty represent is not only rely on their physical appearance. Further, they have a lot of different context that need to be addressed, such is the education background, career, family, financial ability and many more.

Datum 5

Women are facing much more **challenging tasks**. We do not want to be treated differently. Because of that sensitivity, women needs to be smarter. Women can pursue become firm determinant ambition and also have the goals in a way that women will be able to be sin not to be trethening your college or superior in this case. Whether like it or not, women should master it.

The last, the datum which used the technique of using recognizable phrasing, terminology associated with specific people or groups of people or particular documents. In this case, Sri Mulyani stated that women are facing much more challenging tasks. Keisha N. Blain as a history lecturer at the University of Pittsburgh and currently serves as president of the African American Intellectual History Society stated that the biggest challenge facing women nowadays is patriarchy. Regardless of a women's experience, education or abilities, the patriarchal nature show that women are less qualified and less competent then them. Others, from a global perspective, another biggest challenge facing women is educational inequality. Despites many women have already got their education, many still believe that women are less worthy of the same educational opportunities afforded to men. Therefore, Sri Mulyani encourage the

audiences, mostly women, to become smarter. Further, women should have the certain goal to achieve so that they can live their life passionately.

A.3 Deconstruction revealed form the Levels of Intertextuality

- a. **The text may draw on prior texts as a source of meaning to be used at face value.**

This occurs whenever one text takes statements from another source as authoritative and then repeats that authoritative information or statements for the purposes of the new text. It can be seen by revealing the allusion on the text.

Datum 2

Do not also follow **the stereotyping of how women is represented** by having specific physical appearance, such as super model and many more. Fight against the stereotyping!

The allusion mentioned in the sentence above is super model. Super model is used to reveal how women should be represented nowadays. In this case, super model means that women nowadays should adapt the image of beauty that has already exist, such as having light skin, slim body, pointed nose, straight hair and so on. Meanwhile in the following sentence, Sri Mulyani directly stated that women need to against the stereotyping. Therefore, by declaring along that way, Sri Mulyani tends to deconstruct the stereotyping towards women.

Datum 1

A lot of challenges faced by **many of women in Indonesia**. The women role in terms of ownership that can explain is actually large, that is more than fifty percent. The growth of the small medium enterprise which is owned by women is actually very high, eight percent per years.

In the following datum, it also categorises as this level due to the use of allusion in the text. Sri Mulyani mentioned about women in Indonesia. The portrayal of women in Indonesia. Further, Indonesia is the biggest archipelago in the world with more than 17.000 islands. The islands have lead to development of various cultures and traditions from Sabang to Merauke. Indeed, these tribes have their own portrayal of Indonesian women. The portrayal of Indonesian women are based on the beliefs of their ancestores, as well as the culture has evolved and assimilated from generation to generation. Their portrayal of Indonesian women has remained the same despite modernization. Therefore, we cannot generalize how the representation of women should be.

Datum 6

As a women especially those who has responsibility as a structure who has a subordinate and all other that need your attention and coach, please move and pay attention beyond yourself, especially when you are in top position. It is not about you, but it is about others. This is the caring element of women should be the strength that you should use it and keep it and you are also pursuing your professional career. I look much more **younger generations** who still in the early time to pursue, it is not going to be easy journey, but whatever you are going to face it, it is just worth it.

Because I think God created women with a very beautiful mission, it is only women can do it.

This datum mentioned the allusion of young generations. Having discussed about the object of the text above is also important. In this case, Sri Mulyani mentioned the young generations. As we can see nowadays, the most people who have concern in the issue of gender is young generations. They attempt to get the equality between men and women. In addition, they also tend courage themselves in women empowerment. Further, Sri Mulyani calimed that this is not going to be easy journey, but whatever we are going to face it, it is just worth it. It is sligtly shown that there are still lots of elements that we can achieve. Beyond that, beauty representation is not the only thing. We still can pursue the highest education, having a good career, raising a good family, and having contribution to the nation.

b. By using certain implicitly recognizable kinds of language, phrasing and genres.

The next level is using certain implicitly recognizable kinds of language, phrasing and genres. Every text evokes particular social worlds where such language and language forms are used, usually to identify that text as part of those worlds. By definition, the speaker may affect the audiences by using certain language, phrasing or even genres in conveying the speech.

Datum 4

So this is just to show that the Indonesian women is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, “**Habis gelap terbitlah terang**”. It means that,

5. Having role model is important.
6. Having a family that support the education and career
7. As a women, construct guilty feeling by doing something beyond best.
8. Encougare and empower other women

The writer found the use of certain language in the sentence above, which is Indonesian language. In consideration, the use of Idonesian language is neede to strengthen the previous and the following sentences contained in the speech of Sri Mulyani. By knowing that the audiences of that summit is both the women of United Stated and Indonesia, it will get easier to convey the intended message that the speaker wants to deliver. In this case, the quotation of “*Habis gelap terbitlah terang*” was subsequently adopted by Sri Mulyani and lives in the heart of Indonesian women as well. Most significantly in this context, the following text explains that having role model is important. By taking Kartini as one of the remarkable figure, the text would effect the audiences.

Next, she attempted to explain the following utterances by saying in English. In the following text, Sri Mulyani said that having role model is important. Then, having a family that support the education and career is also important. Those statements followed by saying that construct guilty

feeling by doing something beyond best is things to do for women. It is ended with the statement the importance of encouraging and empowering other women.

c. Less explicitly the text may rely on beliefs, issues, ideas, statements generally circulated and likely familiar to the listeners.

Datum 3

All women are created the same. Be confident, follow your passion, but don't forget about your human dimension and humanity. We as women just normal and we need somebody to love and need to love somebody and there is nothing to do whether you are having a beautiful physical appearance or not.

This datum was classified in this level due to the use of several issues in the sentence above to highlight the existence of women. These issues are about human dimension, humanity, and physical appearance. In this case, the audiences should have certain background knowledge to clearly understand what the speaker wants to convey about. Of course, it is not only about the background knowledge, but the audiences should be able to link it to the social phenomenon around. Hence, how the audiences think about human dimension, humanity and physical appearance could shape their understanding about how women are created the same means. Above all, we cannot distinguish women only by how they look like. Beyond that, knowing realizing another aspects is also crucial.

Datum 5

Women are facing much more **challenging tasks**. We do not want to be treated differently. Because of that sensitivity, women needs to be smarter. Women can pursue become firm determinant ambition and also have the goals in a way that women will be able to be sin not to be trethening your college or superior in this case. Whether like it or not, women should master it.

This following datum is also categorised in this level. In this part of Sri Mulyani's speech, she mentioned about the challenging tasks facing by women. Come to this era, the challenging tasks that women need to be faced is about confidence, intelligence and embracing the obstacle. These elements are demanded to be fulfilled by women in order to avoid the manipulation by the society. Thus, women will be able to make their own decisions and would be able to challenge any situation in the society. Above all, those are the challenging that the women actually faced. In the contunious sentence Sri Mulyani said that that is why women do not want to be treated differently. Thus, whether like it or not, women should master eachh of it

Datum 7

In order for you to then with your capacity after you prove it then you are going to be able to show that actually women is not only anything about beauty which is portrayed in **physical appearance**, but they have a lot of different context that need to be addressed.

Next, the writer found that this last datum is classified into this level. Sri Mulyani stated that we, as women are going to be able to show that actually women is not only anything about beauty which is portrayed in physical appearance, but they have a lot of different context that need to be addressed. Thus, the word physical appearance comes to deconstruct anything about beauty in women which portrayed in physical appearance. How women beauty represent is not only rely on their physical appearance. Further, they have a lot of different context that need to be addressed, such as the education background, career, family, financial ability and many more. Thus, the figures of paralogues by mentioning the word physical appearance for the second time will help the audiences to approve the intended message that the speaker wants to deliver.

B. Discussion

The aim of this subchapter is to provide the clarification about the research question after the data are analyzed. There is one research question which must be discussed in this discussion. That is, it deals with how the deconstruction of beauty representation concept found in the speech of Sri Mulyani by doing intertextual analysis. The research question was purposely to analyze how the speech of Sri Mulyani deconstruct the beauty representation by focusing on the text and its relation to another text.

The element which is analysed is the speech transcription taken from the official youtube channel of United State – Indonesia Women’s CEO Summit. Afterwards, the data is analyzed by using intertextuality theories proposed by

some scholars. They cover the intertextual figures of the text, the techniques of intertextuality representation and the levels of intertextuality. These levels of intertextuality can be recognized through certain techniques that represent the text and utterances of others. Therefore, the deconstruction of beauty representation can be revealed after recognising those elements.

In case of intertextual analysis, according to Fairclough (2005), we can define intertextuality as the relationship that exists between one text and other texts. In other words, intertextuality is the shaping of a text's meaning by another text. Thus, we can discuss intertextuality based on its Intertextual figures, including: allusion, quotation, paralogues, plagiarism, translation, and parody. In this study, the findings shows that the use of allusion in Sri Mulyani's speech is frequently used along with its function in intertextuality. The most influential effect of an allusion is associative one. It means that the sentence resembling the person that a portrait tends to make one think of the person. In this study, the writer found three data that used the allusion as their intertextual figures.

Another intertextual figures found is quotation. In this finding of this study, quotation was found in only a datum. By definition, quotation may be variously marked for listener recognition, by typographical signals, by a switch language or even by the actual identification of the original author or text. Thus, listener might analyse quotations in early modern texts grammatically, according to quantity, quality, distribution, frequency, interference, and markers, and pragmatically according to speaker, receiver, code, place, time, medium, and function.

Meanwhile, translation was also found in this data analysis. By its definition, translation are generally grouped based on the source language, and classified by standards of the arrangement such as the closeness of the rendering to the original and the success of the translator in representing the original's work quality and effects. In this study, the writer found a datum that used this kind of intertextual analysis.

The last intertextual analysis that the writer found in this study is paralogues. According to Robert (2013), paralogues comes to the texts that illuminate the intellectual, social, theological, or political meanings in other texts. Unlike texts or even traditions, paralogues move horizontally and analogically in discourses rather than in vertical lineation through the author's mind or intention. Surprisingly, there are three data that used paralogues as their intertextual figures. It can be argued that paralogues can give an important effect in deconstructing an issue.

To make this analysis more convincible, the writer also analyze the tehnniques of intertextuality representation. According to Gadavanij (2009) the levels of intertextuality can be recognized through certain techniques that represent the words and utterances of others, starting with the most explicit. There are several techniques that appears in this study. The first is direct quotation. In the finding of this study, the writer found a datum that used this kind of techniques. The function of using direct quotation is to strengthen the previous and following sentence of the text.

Another technique found in this study is mentioning of a person, document, or statements. In this finding of this study, the writer found four data that used this

technique. Therefore, it gives such a huge effect in the intended message that the speaker wants to convey. Furthermore, mentioning a document or author relies on the reader's familiarity with the original source and what it says. The last technique found in this analysis is using recognizable phrasing, terminology associated with specific people or groups of people or particular documents. There are two data that the writer successfully found in this analysis. The requirement needed to reveal this kind of technique is the audiences should have background knowledge about certain things. Thus, they can get the message of the speaker. In this case, the use of this technique may influence the shape of how people think.

Due to the intertextual figures and intertextual analysis, the writer can recognise the levels of intertextuality in this study. Thus, it may reveal the deconstruction of beauty representation in this study. The first level is the text may draw on prior texts as a source of meaning to be used at face value. This occurs whenever one text takes statements from another source as authoritative and then repeats that authoritative information or statements for the purposes of the new text. It can be seen by revealing the allusion on the text. As a result, it can deconstruct the way of people think about the beauty representation significantly. There are three data in this study that the writer classified into this level. This is one of the examples of this data:

Datum 1

A lot of challenges faced by many of women in Indonesia. The women role in terms of ownership that can explain is actually large, that is more than fifty percent. The growth of the small medium enterprise which is owned by women is actually very high, eight percent per years.

The second is by using certain implicitly recognizable kinds of language, phrasing and genres. Every text evokes particular social worlds where such language and language forms are used, usually to identify that text as part of those worlds. By definition, the speaker may affect the audiences by using certain language, phrasing or even genres in conveying the speech. The last level of intertextuality is less explicitly the text may rely on beliefs, issues, ideas, statements generally circulated and likely familiar to the listeners. According to the finding of this study, it can deconstruct the existence of beauty representation, but in a smooth way.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter presents conclusion and suggestions dealing with the findings of the analysis. It concludes the findings that are discussed in the previous chapter and provides the suggestion for the readers.

A. Conclusion

From the data analysis, the finding shows that the use of allusion in Sri Mulyani's speech is frequently used along with its function in intertextuality. The most influential effect of an allusion is associative one. It means that the sentence resembling the person that a portrait tends to make one think of the person. In this study, the writer found three data that used the allusion as their intertextual figures. Meanwhile another intertextual figures found is quotation. In this finding of this study, quotation was found in only a datum. Translation was also found in this data analysis. In this study, the writer found a datum that used this kind of intertextual analysis. The last intertextual analysis that the writer found in this study is paralogues. Surprisingly, there are three data that used paralogues as their intertextual figures. It can be argued that paralogues can give an important effect in deconstructing an issue.

To make this analysis more convincible, the writer also analyze the tehnhiques of intertextuality representation. In the finding of this study, the writer found a datum that used this kind of techniques. The function of using direct quotation is to strengthen the previous and following sentence of the text. Another

technique found in this study is mentioning of a person, document, or statements. In this finding of this study, the writer found four data that used this technique. Therefore, it gives such a huge effect in the intended message that the speaker wants to convey. Furthermore, mentioning a document or author relies on the reader's familiarity with the original source and what it says. The last technique found in this analysis is using recognizable phrasing, terminology associated with specific people or groups of people or particular documents. There are two data that the writer successfully found in this analysis. In this case, the use of this technique may influence the shape of how people think.

Due to the intertextual figures and intertextual analysis, the writer can recognise the levels of intertextuality in this study. Thus, it may reveal the deconstruction of beauty representation in this study. The first level is the text may draw on prior texts as a source of meaning to be used at face value. It can be seen by revealing the allusion on the text. As a result, it can deconstruct the way of people think about the beauty representation significantly. The second is by using certain implicitly recognizable kinds of language, phrasing and genres. The last level of intertextuality is less explicitly the text may rely on beliefs, issues, ideas, statements generally circulated and likely familiar to the listeners. According to the finding of this study, it can deconstruct the existence of beauty representation, but in a smooth way. In conclusion, the findings of this study shows that the intertextual figures, the techniques of intertextuality and the levels of intertextuality are related each other to finally reveal the deconstruction of beauty representation concept.

B. Suggestion

As explained in the discussion, intertextuality is interesting to discuss because it gives deep understanding for the reader who intended to apply intertextuality in revealing the deconstruction of beauty representation, and any others. It is suggested to the next researchers who are interested in investigating the same field of intertextuality analysis to fill the gap, to use the data which are taken from other genre like on television, magazine or even advertisement. Therefore, they can conduct a new analysis on intertextuality that is relevant with this research in their future analysis.

For the readers, it suggested to understand intertextuality and deconstruction of beauty representation because the finding shows that it becomes an interesting point that the representation of women nowadays is not only about the beauty only.

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CURRICULUM VITAE



Born in Pasuruan, December 22nd 1996, Aliyah Qori Farhatan, known as Qori is an undergraduate student of Humanity Faculty Maulana Malik Ibrahim State University of Malang, majoring English Literature. She is a representative of her university in King Abdullah bin Abdul Aziz International Center for Interreligious and Intercultural Dialogue. She loves to learn new thing while sharpen her public speaking and critical thinking. Also, she is a part of Advanced

Debate Community in order to develop her debate skill and indeed for academic purposes. In her leisure times, she loves to read literary works and share everything whether academic or nonacademic subject. Through her intention on education and religion, she was chosen as the best participant in Al Yasini Dedication Program 2016.

APPENDIXES

Appendix 1

Intertextuality Figures

No.	Data	Intertextuality Figures					
		Allusion	Quotation	Paralogues	Plagiarism	Translation	Parody
1.	A lot of challenges faced by many of women in Indonesia. The women role in terms of ownership that can explain is actually large, that is more than fifty percent. The growth of the small medium interpetise which is owned by women is actually very high, eight percent per years.	√					
2.	Do not also follow the stereotyping of how women is represented by having specific physical appearance, such as super model and many more. Fight against the stereotyping!	√					
3.	All women are created the same. Be confident, follow your passion, but dont forget about your human		√				

	dimension and humanity. We as women just normal and we need somebody to love and need to love somebody and there is nothing to do whether you are having a beautiful physical appearance or not.						
4.	<p>So this is just to show that the Indonesian women is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, “Habis gelap terbitlah terang”. It means that,</p> <ol style="list-style-type: none"> 5. Having role model is important. 6. Having a family that support the education and career 7. As a women, construct guilty feeling by doing something beyond best. <p>Encougare and empower other women</p>				√		
5.	Women are facing much more challenging tasks. We do not want to be treated differently. Because			√			

	<p>of that sensitivity, women needs to be smarter. Women can pursue become firm determinant ambition and also have the goals in a way that women Datum 6will be able to be sin not to be trethening your college or superior in this case. Whether like it or not, women should master it.</p>						
6.	<p>As a women especially those who has responsibility as a structure who has a subordinate and all other that need your attention and coach, please move and pay attention beyond yourself, especially when you are in top position. It is not about you, but it is about others. This is the caring element of women should be the strength that you should use it and keep it and you are also pursuing your professional career. I look much more younger generations who still in the early time to pursue, it is not going to be easy jouney, but whatever you are going to face it, it is just worth it. Because I think</p>			√			

	God created women with a very beautiful mission, it is only women can do it.						
7.	In order for you to then with your capacity after you prove it then you are going to be able to show that actually women is not only anything about beauty which is portrayed in physical appearance, but they have a lot of different context that need to be addressed.			√			

Techniques of Intertextual Representation

No.	Data	Techniques of Intertextual Representation					
		Direct Quotation	Indirect Quotation	Mentioning of a person, document, or statements	Commenting or evaluating statements	Using recognizable phrasing, terminology associated with specific people or groups of people or particular documents	Using language and forms that seen to echo certain ways of communicating, discussions among other people, types of documents
1.	A lot of challenges faced by many of women in Indonesia. The women role in terms of ownership that can explain			√			

	is actually large, that is more than fifty percent. The growth of the small medium enterprise which is owned by women is actually very high, eight percent per years.					
2.	Do not also follow the stereotyping of how women is represented by having specific physical appearance, such as super model and many more. Fight against the stereotyping!				√	
3.	All women are created the same. Be confident, follow your passion, but dont forget about your human dimension and humanity. We as women just normal and we need somebody to love and need to love somebody and there is nothing to do whether you are having a beautiful physical appearance or not.			√		
4.	So this is just to show that the Indonesian women is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, “Habis gelap terbitlah terang”. It means that,	√		√		

	<p>1. Having role model is important.</p> <p>2. Having a family that support the education and career</p> <p>3. As a women, construct guilty feeling by doing something beyond best.</p> <p>Encougare and empower other women</p>						
5.	<p>Women are facing much more challenging tasks. We do \not want to be treated differently. Because of that sensitivity, women needs to be smarter. Women can pursue become firm determinant ambition and also have the goals in a way that women Datum 6will be able to be sin not to be trethening your college or superior in this case. Whether like it or not, women should master it.</p>					√	
6.	<p>As a women especially those who has responsibility as a structure who has a subordinate and all other that need your attention and coach, please move and pay attention beyond yourself, especially when you are in top position. It is not about you, but it is</p>			√			

	<p>about others. This is the caring element of women should be the strength that you should use it and keep it and you are also pursuing your professional career. I look much more younger generations who still in the early time to pursue, it is not going to be easy journey, but whatever you are going to face it, it is just worth it. Because I think God created women with a very beautiful mission, it is only women can do it.</p>						
7.	<p>In order for you to then with your capacity after you prove it then you are going to be able to show that actually women is not only anything about beauty which is portrayed in physical appearance, but they have a lot of different context that need to be addressed.</p>					√	

Appendix 2

The Speech of Sri Mulyani in the United States-Indonesian Women's CEO Summit

Thank you very much for very short introduction but I think it is very meaningful and especially for encouragement. I would like to confirm my congratulation to all of you as the winner, you are all great, you are all the better future of the world. Thank you very much for being bright, smart and good. Please stay that way!

Good morning to all of you and honor for me to be here and also privilege to come to Washington Dc. Before we talk about gender and women empowerment, I really grate and happy to see many friends here which is I think all is the real player and activist in gender equality and women empowerment. Let me update you with economic and where we are in Indonesia because this is my main job, so I have to remind myself that. I actually the Minister of Finance, I love to talk about gender. First, I think Indonesian economy is doing relatively well as you all see that the global economic environment with the commodity shock still weakening a global thread and very slow recovery of the global economic, we are relatively doing well. The growths in 2019 is gonna be expected 5,1 to 5,2 supported by a strong continue household consumption.

When we are talking about the role of women in Indonesian economy, I think I will make a couple of note regarding this and maybe not really that different but this is important to highlight. First, when you mention about basic education or what you call it equal opportunity, Indonesia makes a lot of very important progress. You are mentioning about the access to education and Indonesia have one to one between female and male student. This is not really a problem or even in this case in some of the degree the female student is actually higher than male. I think this is something which is very encouraging or not surprised for all of you because girls usually focussing better than boys. The boys when they are still young, they not really structure a lot to play. It does not mean they are having a different IQ, it just an intention in this case. There is a biological different and we have to recognize that. I think one of the reaserces that I read it in the Washington Post, maybe the way that we design class, classroom and learning process between girls and boys should be differeny, so that we have the best optimal use of this two different gender. But sometimes this is also dilema, because we really want to make them more less equal that you are not really feel that you are different between girls and boys. For a girls in different places in the world which they do not have opportunity to go to school because they are not allowed by their family or because of the economic reason. Therefore, Indonesia achieved a good progress.

A lot of challenges faced by many of women in Indonesia.

The women role in terms of ownership that can explain is actually large, that is more than fifty percent.

The growth of the small medium enterprise which is owned by women is actually very high, eight percent per years.

So this is just to show that the Indonesian women is actually really have a skill aspiration and want to play an active role to contribute in the economy. Once Kartini said, "Habis gelap terbitlah terang". It means that,

1. Having role model is important.
2. Having a family that support the education and career
3. As a women, construct guilty feeling by doing something beyond best.

Encourage and empower other women

Do not also follow the stereotyping of how women is represented by having specific physical appearance, such as super model and many more. Fight against the stereotyping!

Fight against the stereotyping.

When the women has been working together, they are actually defeating each other not working to strengthen each other, they are competing.

As a women especially those who has responsibility as a structure who has a subordinate and all other that need your attention and coach, please move and pay attention beyond yourself, especially when you are in top position. It is not about you, but it is about others.

This is the caring element of women should be the strength that you should use it and keep it and you are also pursuing your professional career.

I look much more younger generations who still in the early time to pursue, it is not going to be easy journey, but whatever you are going to face it, it is just worth it. Because I think God created women with a very beautiful mission, it is only women can do it.

All women are created the same.

Be confident, follow your passion, but don't forget about your human dimension and humanity. We as women just normal and we need somebody to love and need to

love somebody and there is nothing to do whether you are having a beautiful physical appearance or not.

Women are facing much more challenging tasks.

We do not want to be treated differently.

Because of that sensitivity, women needs to be smarter. Women can pursue become firm determinant ambition and also have the goals in a way that women will be able to be sin not to be trethening your college or superior in this case. Whether like it or not, women should master it.

In order for you to then with your capacity after you prove it then you are going to be able to show that actually women is not only anything about beauty which is portryed in physical appearance, but they have a lot of different context that need to be addressed.

