

Emansipasi sejarah perempuan melalui pemaknaan subjek: kajian
semanalysis Julia Kristeva terhadap karya `Dunia Wanita` =
Emancipation of women's history through subject's signification: Julia
Kristeva's semanalysis study towards `Dunia Wanita` artwork

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Abstrak

Jurnal ini merupakan studi filosofis terhadap posisi subjek perempuan dalam sejarah Indonesia melalui teori semiotik Julia Kristeva. Minimnya representasi perempuan dalam sejarah diakibatkan dominasi patriarki dalam ruang simbolik sejarah objektif. Objektivitas sejarah lantas hanyalah subjektivitas yang terselubung dalam relasi kuasa gender. Untuk membuktikan hal tersebut, saya melakukan riset berbasis seni (arts-based research) terhadap video Dunia Wanita, yang mendekonstruksi arsip Gelora Indonesia melalui teknik penyuntingan. Kajian melalui metode semanalysis terhadap simbol-simbol perempuan dalam video tersebut mengungkapkan adanya bias gender dalam perspektif negara sebagai penentu sejarah objektif. Menantang makna objektif tersebut membutuhkan proses intertekstualitas, bahwa makna dalam teks terus-menerus berubah melalui pemaknaan subjek. Subjektivitas perempuan pun menjadi siasat bagi perempuan untuk memahami keberadaan dirinya di tengah arus sejarah, mendorong terjadinya emansipasi terhadap sejarah dan subjek perempuan.

..... This paper is a philosophical study on the position of the female subject in the Indonesian history through Julia Kristeva's semiotic theory. The lack of women's representation in history is related to the domination of patriarchy in the symbolic space of objective history. Therefore, historical objectivity is merely subjectivity, veiled underneath a network of gender power relation. In order to prove this thesis, I attempted an arts-based research towards Dunia Wanita, a video that deconstructed the archives of Gelora Indonesia through montage editing. A semanalysis study towards the symbolization of women in the video reveals a gender bias in the perspective of the state as the determinant of the objective history. In order to challenge the objective meaning, the process of intertextuality must take place; to continuously transform the meaning of the text through the subject's signifying process. The female subjectivity becomes a strategy for women to identify their existence amidst the historical time, therefore emancipating the history and the female subject itself.