Women's Stereotypes in "Pretty Girl" Song Lyrics: A Critical Discourse Analysis Study

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ABSTRACT

One of the components in music or song which can be used as an access to the image of women is song lyrics. Woman image presents mental, spiritual, and daily behavior expression by women in many aspects; physical and psychological as women's self-image, family as well as community traits as part of social images. Through language written as song lyrics, a discourse can be expressed according to what the songwriter feels and thinks. The objective of this study is to find out how the image of women which becomes a stereotype is represented in the lyrics of the song "Pretty Girl" by Maggie Lindemann. This study was a qualitative study using the Critical Discourse Analysis (CDA) approach with Norman Fairclough's model. The model was used to analyze the feminist discourses contained in the lyrics of the song "Pretty Girl" by Maggie Lindemann. The analysis found that the song "Pretty Girl" sung by Maggie Lindemann contained discourses about Maggie Lindemann's rebuttal of women stereotypes.

Keywords: *Women's Stereotypes, Pretty Girl Song Lyrics, Critical Discourse Analysis (CDA)*

INTRODUCTION

From time to time, the image of women was never separated from the cultural elements that surround it. As in popular Indonesian folklore, for example, women are often described as gentle and unsuitable for outdoor activities. Not only in Indonesian folklore but in some fairy tales from Western countries, is the image of women also depicted as dependent figures, for example, Cinderella. Woman image presents mental, spiritual, and daily behavior expression by women in many aspects; physical and psychological as women's self-image, family as well as community traits as part of social images.

A woman's self-image is a woman's state and view that comes from within her, both physically and psychologically. Physically, women experience typical things, which are not experienced by men, such as pregnancy, childbirth, and breastfeeding. Meanwhile, if viewed from the psychological aspect, women cannot be separated from what is called femininity. The differences in physical form between women and men affect the patterns of thinking and patterns of women's lives. The psychic aspect shows that women have thoughts to develop, inspire, and have feelings to feel the situation inside and outside of them.

In addition to the image that emerges from her, women also have images obtained from their social environment. The social image of women is closely associated with the standards and value schemes that are put on in a communal cluster. In the family, for example, women act as wives, mothers, and as family members, each of which brings consequences for social attitudes, which are interrelated with one another. Women's social image is also a matter of self-experience, such as being imaged in women's self-image and social image; these experiences determine women's social interactions in the public. The social production of stereotypes uses changeable and ineradicable indications such as culture, ethnicity, social position, sexual category, and stage to eliminate and marginalize persons and societies (Pardede & Neisya, 2020).

Even in modern society today, women still suffer the same fate. As simple women do not have power over their names, just like Indonesian people who still often name a wife after her husband's name. These things, consciously or unconsciously, describe the image of women who have no power over themselves.

The existence of this inequality eventually gave rise to the feminist movement. Feminism derives from the Latin term "Femina"

which means woman. According to Saputri and Neisya (2021), the timely feminism period was concerned with the training and employment of civil rights of women along with the enhancement of the legitimate rights of married women. Feminism refers to social, political, and ideological actions which have the equal aim; to express, construct, and accomplish gender equivalence in the political, economic, personal, and social ranges (Gilang, 2020). This action emerged in the early 20th century and was pioneered by a female writer named Virginia Wolf who questioned the position of women among men in her book A Room of One's Own.

At the beginning of its emergence, feminism referred to social action that promoted the rights of working women in Seneca Falls, New York, in 1848 by Elizabeth Cady Stanton and Susan B. Anthony. As times change, the meaning of feminism has been expanded to become a movement and ideology for the struggle for equality or the emancipation of women's privileges in all aspects. One that must be prioritized in feminism is that it is non-competitive, meaning it is not a competition but collaboration in a gender-just society. Feminism as a social movement has the main goal of gender equality. Gender is an important analytical tool to see the position in the social structure of society.

Talking about gender is incomplete if it does not talk about the stereotypes that follow it. Stereotypes are known as marking or labeling a person or a group based only on the perception of a particular group. Stereotypes are always detrimental and cause discrimination (Jabbar, 2020). A common stereotype that is still very popular says that woman should not have ambitions and education that is too high and are forced to only wrestle with household matters. Women who have to be good at cooking, washing clothes, sweeping, mopping, and taking care of children are already the benchmarks of society for human beings who are said to be women. Stereotypes like this are based on culture so that they are considered normal by the community, which results in women from all aspects being seconded.

When discussing feminism in Indonesia, Kartini's name is the first to appear. Kartini was the pioneer of the emancipation movement of her time. Kartini felt that women were not just objects of seclusion who did not deserve higher education. Feminism is not only a matter of understanding that only upholds gender equality. Feminism also dwells on a point of view where emancipation is used as a special goal. Therefore, emancipation and feminism can support each other.

One of the popular song lyrics which contained the stereotypical image of women and feminism is "Pretty Girl" by Maggie Lindemann. "Pretty Girl" is the original song by Maggie Lindemann. It is an easy-listening song about being a young woman nowadays. Maggie declared how others see her as a singer. It encouraged her to create that song. Maggie also said that "Pretty Girl" describes a woman as a creature who cannot be seen by physical appearance only, but also more than that. She thinks the community must catch what is inside.

Maggie Lindemann was born with the full name Margaret Elizabeth Lindemann. She is an American singer who was born on July 21, 1998. She and her family moved from her hometown, Texas, to Los Angeles to fulfill her dream. It is known that since childhood, Maggie has had a hobby of singing.

The issues about the image of women and feminism in popular song lyrics are crucial and interesting to be analyzed, especially by using a discourse analysis approach. Discourse is a place to convey ideas. Discourse also covers various fields, namely communication, information, politics, and literature. Discourse is the most comprehensive language component in the grammatical order which is the utmost grammatical unit. Discourse can be a complete essay such as novels, encyclopedia series, paragraphs, sentences, or words that convey comprehensive instruction (Budiwati, 2011).

Discourse refers to the largest language unit used in communication (Juliantari, 2017). Sequentially, a series of sounds form a word, a series of words form a phrase, and a series of phrases form a sentence. Finally, a series of sentences form a discourse. Van Dijk (1997) mentions that discourse is usually identified as a form of spoken language, what is said in public speeches for example, or it could also refer to the ideas of certain schools of thought, for instance, the discourse of contemporary philosophies. Discourse is a series of texts both oral and written as a form of communication that contains ideas from the address or to the addressee based on a specific context (Foucault & Nazzaro, 1972).

Discourse analysis is a language component studying the use of verbal and written linguistics which contains the writer of the message and the receiver of the message in communication (Slembrouck, 2009). Discourse analysis deals with analyzing the language being used (Aprilia, Lustyantie, & Rafli, 2020). Discourse analysis aims to find out the patterns expressed by a text. The interpretation of a linguistic unit

can be identified, including the message to be conveyed, why it must be conveyed, and how the message is conveyed. Discourse analysis examines linguistic units within the scope of micro linguistics such as syntax,pragmatics, morphology, and phonology, andmacro linguistics such as sociolinguistics, pragmatics, and psycholinguistics.

Ang (2014) states that discourse analysis views reading texts as a whole coherent unit and tries to find relationships between sentences as a whole, not just parts of sentences. Imam (2012) reveals that discourse analysis is an analysis carried out to see the overall meaning of a message or text, both expressed and implied. Discourse analysis is needed because it takes into account the correlation between language and the circumstance where it is utilized and is related to description, oral analysis, and interaction, so discourse analysis is also labeled as an analysis of the language used (Priadi, 2015). According to Jansen (2008), discourse analysis focuses on the interaction of context, text, writing, and speaking practice, but varies in the grade to which they associate context and text.

This research aims to analyze how the image of women which becomes a stereotype and feminism is represented in the lyrics of a song popularized by Maggie Lindemann entitled "Pretty Girl". This study is expected to be useful to develop studies on the concept of women stereotypes and feminism in the media and develop the study of music as communication media. On the other hand, this research is also expected to be an input for the parties involved in fighting for equality gender in Indonesia, as input for the parties involved in text production, especially song lyrics, as well as a medium for corrections and evaluation for the music industry in Indonesia to the meaning and message contained in the lyrics of the song.

THEORETICAL FRAMEWORK
Discourse Analysis

Discourse analysis was introduced by Zellig Harris through an article entitled "Discourse Analysis". This article discusses advertising discourse by examining the interrelationships between the sentences that compose it and the relationship between texts and society and culture (Subagyo, 2010). Brown and Yule (1983) suggest that the activity of analyzing discourse is an interdisciplinary science that views language as a transactional function and an interactional function. From this understanding of discourse analysis, it is known that discourse analysis can map language in its use in depth. Knowledge of discourse analysis can

lead language users to better understand language specifically, fundamentally, and functionally so that bias meaning that often occurs in communication can be avoided. Hamad (2005) views that discourse is divided into two types, namely those that see the use of language in its place, and assembling linguistic elements in discourse along with non-linguistic elements. Discourse and discourse analysis are two things that synergize with each other, if the discourse is at the level of its linguistic form, then discourse analysis broadly looks at discourse from the side of its context (Nunan, 2003). Furthermore, he explained that the study of discourse refers to the correlation between linguistics and the circumstance. In a broader understanding, Cook (2009) explains discourse analysis examines how a series of languages that are interpreted in a perfect textual context, social context, and psychological becomes a meaningful unit in its use.

Critical Discourse Analysis

Sometimes, discourse indicates unexciting issues regarding community practice, yet it is simple to use authority and its things. According to Wardani, Setiawan, and Retnaningdyah (2020), discourse is the authenticity of the occurrence in a specific description. Discourse analysis learning the language on how linguistics and authority are correlated. Furthermore, the research on authority and linguistics cannot be separated from the theory of society. Discourse is mentioned as the correlation between linguistic use and authority relationships. Discourse analysis is usually called a language study. This is also obtained as the dimension of critical linguistics, critical language awareness, critical language study, and critical discourse analysis. Critical Language study highlights ways to study linguistics in verbal or written text. Critical Language study examines correlations between the linguistic constitutes and the authority. Critical Discourse analysis defines as a social factor and phenomenon (Halliday, 1978) and contrasting the theories of biological and psychological occurrences (Clark and Clark, 1977).

RESEARCH METHODOLOGY

This study is an interpretive qualitative study where the researchers analyze the lyrics of a song popularized by Maggie Lindemann entitled "Pretty Girl".

A qualitative study aims to provide a deep and detailed explanation of a phenomenon through the data collection process. Critical DiscourseAnalysis (CDA) approach using Norman Fairclough's model was used as the approach of this study. Critical discourse analysis is defined as an attempt toexplain a text on social phenomena to find out the interests contained in it. The writer used the Critical Discourse Analysis approach to find the stereotyped values ofwomen in the lyrics of Maggie Lindemann's song "Pretty Girl".

The data collection techniques used in this study were documentation techniques and literature study where the researchers took several supporting references from various resources. The documentation technique was in the form of collecting text data from song lyrics. After conducting a pre-research analysis, the song "Pretty Girl" was chosen which contained feminist values in the form offemale stereotypes in it. Text data in the form of song lyrics were obtained through various sources, including song lyrics uploaded on the website. Meanwhile, the literature studies were taken from websites and journals, as well as other related sources. Finally, the data collection was analyzed according to Norman Fairclough's Critical Discourse Analysis model.

RESULTS & DISCUSSION
Result

A. Analysis of the Song Lyrics

"Pretty Girl" is a song written and popularized by Maggie Lindemann which was published on March 10th, 2017 through Maggie Lindemann's YouTube channel. Pretty Girl is a short expression about MaggieLindemann's experience as a woman who is belittled and judged according to other people's thoughts for no apparent reason. Below are the lyrics of the "Pretty Girl" song:

PRETTY GIRL

I can swear, I can joke

*F**k your ribbons and your pearls*

'Cause I'm not just a pretty girl

I'm more than just a picture

I'm a daughter and a sister

Sometimes it's hard for me to show

That I'm more than just a rumor or a song on your computer

There's more to me than people know

Some days I'm broke, some days I'm rich

*Some days I'm nice, some days I can be a b**ch*

*Some days I'm strong, and some days I quit I don't let it show, but I've been throughsome s**t*

I can swear, I can joke

I say what's on my mind

If I drink, if I smoke

I keep up with the guys

And you see me holding up my middle finger to the world

*F**k your ribbons and your pearls' Cause I'm not just a pretty girl*

I'm more than just a number

I'm a hater, I'm a lover

Sometimes it's hard for me to show

That I'm more than just a title

Or a comment going viral

There's more to me than people know

I say what's on my mind

If I drink, if I smoke

I keep up with the guys

And you see me holding up my middle finger to the world

B. Analysis of the Discourse Titles

The choice of vocabulary in the song titled, "Pretty Girl" is a picture of the image of women in general. Women and beauty are two things that are difficult to separate. While talking about women means talking about beauty. Indirectly there is always something to be proud of when a woman gets the label of beauty.

C. Analysis in Sub-sentence

There is a selection of vocabulary that shows the stereotypical discourse against women contained in the lyrics of the song. Here are selections of vocabulary that stand out in the lyrics of the song:

Swear, saying something rude or mean

Joke, doing or saying funny to entertaining

Drink, drink an alcohol

Smoke, smoking tobacco leaves

Ribbons and pearls are a symbol of feminine women who always wear a beautiful dress and wear jewelry

D. Analysis of Combinations between Sentences
Coherence

In this part, the writers discuss the form of coherence contained in the lyrics of the song "Pretty Girl".

1st Stanza:

I can swear, I can joke

I say what's on my mind

If I drink, if I smoke

I keep up with the guys

And you see me holding up my middlefinger to the world

F**k your ribbons and your pearls' Cause I'm not just a pretty girl

The first stanza is a stanza that is often repeated because it will later be included in the chorus. This section describes the main character who is revealing her true identity. The main character in the

lyrics of the song "I" tries to tell everyone that she can do anything she wants. She can swear or joke, she can say everything she wants to say, and tries to shift the stereotype of women who have to be feminine by wearing lace clothes and jewelry because the character "I" wants to express her image as a woman more than what has been written in the stereotype.

In the sentences strung together in the first stanza found the form of coherence in the 7th and 8th lines which form thefollowing sentences:

*"F**k your ribbons and your pearls, cause I am not just a pretty girl"*

The form of coherence contained in the sentence is an elaboration or explanatory coherence with the word "cause" as a connecting word. This coherence serves to detail or strengthens the statement in the previous clause.

2nd Stanza:

I'm more than just a picture

I'm a daughter and a sister

Sometimes it's hard for me to show

That I'm more than just a rumor or a song on your computer

There's more to me than people know

In this stanza, the character "I" expressly expresses her image as a woman, not just a photo that can be seen only as an object. "I" also explained that she was also a daughter of her parents and a sister of her siblings. This is following Maggie's original goal of releasing the song Pretty Girlas a fight when she was belittled on social media. No form of coherence is found in the 2nd stanza.

3rd Stanza:

Some days I'm broke, some days I'm rich

*Some days I'm nice, some days I can be a b**ch*

Some days I'm strong, some days I quit

*I don't let it show, but I've been throughsome s**t*

In this verse, "I" explains that she doesn't always have a good image or a "pretty girl". She was not always well off; she was not always

well. Even though she doesn't show it, the character "I" has been through a lot of tough things. There is no form of coherence in this stanza.

E. Analysis in a Series of Clauses

In the song entitled "Pretty Girl," there are six stanzas, each line containing messages to be conveyed regarding the image of women who are used as stereotypes.In a song, there is usually a section called the refrain or chorus. The chorus or refrain is the core part of a song. "Pretty Girl" also has a refrain where the sentence in the refrain can also be said tobe the core which contains the subject of the song, which is about the image of women.

F. Relationships and Identity

In the lyrics of the song "Pretty Girl" although it is dominated by the main actor "I", in some of the lyrics it appears that there are participating actors. In all the verses there is the same message that Maggie Lindemann wants to convey. The message isthat she as a woman does not only want to be seen as a stereotype or ideal standard of women set by society. As a woman, she wants to show that she is also rude, and can do everything she wants outside of the standard ideal woman that already exists. By using her point of view as a woman, Maggie Lindemann wants her musiclisteners to position themselves as herself to be able to understand the message she wants to convey. There is no element of intertextualityin the lyrics of the song "Pretty Girl" because Maggie Lindemann made this song based on her personal experience of being bullied through social media.

Discussion

Living in a patriarchal world nearly always makes a woman in the second position in social life. Women get stereotyped as weak people that cannot live without a man's help. Stereotypes are always negative and lead toperceptions (Jabbar, 2020). Women usually being dominated by men and even sometimes lose their own identity as free souls. Gumiandri and Nafi'a (2019) stated that femininity becomes a separate commodity and is a trademark of women. Women tend to be judged by how they behave, speak, and look. If the beauty standard, which was created by men, is violated then they will be considered as strange people or others. Additionally, in society commonly the appearance of a woman's body is the main factor in how other people react to her and it unconsciously influences the feeling of that woman herself (Polivy & Herman, 2007). It

is not surprising then that a woman will feel 'different' or as 'the other', which finally leads to the unconfident feeling when she does not meet these beauty standards. Vocabulary choices in the "Pretty Girl" song indicate a general image of women. Women and beauty are closely related to each other. Women and beauty seem to be very identical. Generally, women will be very proud of themselves when they get that beauty label and reach the beauty standard.

In Lindemann's Pretty Girl, the audience can see how she tries to rebel against the stereotype and break through all the men's domination toward women. Lindemann shows the audience that women can be anything that they want. They can do whatever they want, including talking rudely, smoking as well as drinking alcohol. Commonly, that entire thing is closely related to the man thing or usually called masculinity. Merdeka and Kumoro (2018) identify masculinity as a set of qualities, manners, and roles that are generally connected with boys and men. It is the gender characteristic that shares the traditional assessment of men's attitudes that is recognized by society. Chafetz in Merdeka and Kumoro (2018) furthermore explain that the general culture describes the masculinity of a man in 7 forms, including the physical image, the function of life, the sexual aggressiveness, the emotion, the intelligence, the personality, as well as the other personality characteristics concerning with ambitious, proud, egotistical, trustworthy, competitive, and adventurous. These concepts of masculinity of course are inversely proportional to the femininity of a woman. The woman is believed as a living creature that is gentle, courteous, not tendentious, and resignedly accepting. However, Lindemann frontally stated in her song that she can be as brutal and not always pretty as the man wants. She can become a 'pretty girl with her concept. She even does not care if other person thinks that she is weird and being judged by her appearance and attitude anymore.

In "Pretty Girl" song, there are six verses, each line containing messages to be transferred concerning the image of women who are used as stereotypes. Most songs have a section called the refrain or chorus. The refrain or chorus is the central portion of a song. "Pretty Girl" also has a refrain where the sentence in the refrain can also be said tobe the primary message which covers the subject of the song, which is about the image of women.

Lindemann also tells the audience that being a woman does not always need to show a feminine attitude, girly appearance, and smooth words. A woman can show their own identity and preference as a human

being just like a man do. The messages inside of the song convey that a woman needs to appreciate and love their selves. Even though in fact, a woman with an attractive physical appearance is sometimes more successful both socially and economically (Kuipers in Rosida and Saputri, 2019) but Lindemann believes that beauty cannot be judged by that only standard. A woman is beautiful with her beauty standard. She cannot be determined by others and she has the right to present herself in the way that she wants.

CONCLUSION

Based on the research that has been done by using a critical discourse analysis model by Norman Fairclough on a songpopularized by Maggie Lindemann entitled "Pretty Girl" through the text dimension stage, the researchers conclude that this song contains a discourse of feminism ideology in which Maggie Lindemann tries to change the stereotype of women whom she accepts andshows society that she as a woman can also do anything and chooses to be herself regardless of the existing women's standards. In the text dimension, the lyrics tell about the outpouring of a woman's heart whotries to go against the existing gender role standards regardless of other people'scomments because she is more than just a pretty girl. This proves that there is resistance in the form of feminism by Maggie Lindemann to society which demands her to act and speak according to existing standards. In this song, Maggie Lindemann tries to set her standard of beauty by being herself. The lyrics of the song "Pretty Girl" use the point of view of a woman as the main character.

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