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Portraits of Women in East Java Preacher's Content Sermon

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Abstract

This research is motivated by the high phenomenon on violence against women that inspiring researcher to find more information on the da'wah on women. For research purpose, the researcher chosen videos sermon titled on women and related words on YouTube in 2021 to use on three preachers from East Java, namely: QX, QY, and QZ. This is qualitative research using the Critical Discourse Analysis (CDA) from Norman Fairclough and theory used to discuss the research result is symbolic violence theory from Pierre Bourdieu. This research found that each preacher has different results: QX showed verbal violence consistently on his sermon contents. There are three typologies of gender inequality found: sexism, misogyny, and negative stigma. Meanwhile QY and QZ only found one typology, that is sexism, but both did not show any consistency in all video sermons. The existence of these texts is driven by three things: the background of preacher, the condition of audiences, and patriarchal culture.

Keywords: sermon, preacher, women, symbolic violence, culture

INTRODUCTION

One of the most common issues that has arisen up to this point is the issue of violence, which may affect both men and women. However, this type of behavior frequently casts women as victims (Gondolf, 1988). This is not a new event, but rather a long-standing phenomenon that has yet to be addressed in a more organized, systematic, and vast manner. Data from the Women National Commission suggest that violence against women has grown. In the period January to July 2021, there were 2,500 occurrences of violence against women. This amount exceeds the previous year's total of 2,400 instances. This is a wonderful milestone because data gathering in 2021 was just for seven months, yet the figures beat those in 2020. Furthermore, Andy Yentriyani, Chairperson of women commission, stated that the increase in cases occurred in areas with supporting information and communication technology

infrastructure, allowing reporting services to be carried out online, whereas systems in areas with low technology infrastructure tended to be stable and decreased (CNN Indonesia, n.d.). Because there is no access to report, it is probable that the statistics on violence against women in Indonesia exceeds this level.

Violence against women is also prevalent in religious institutions, both formal and informal. Boarding School (Pesantren) (Hayat, 2021), or faith-based education (Indah & Rosdiana, 2020). Previously, End Child Prostitution, Child Pornography, and Trafficking of Children for Sexual Purposes (ECPAT) Indonesia raised the issue in one of its articles, stating that 85 women and children were victims of sexual violence in boarding schools in Central Java between 2009 and 2012. Sodomy, forced marriage, underage marriage, sexual harassment, rape, and other forms of violence are in issue. This is according to information provided by the Director of the Legal Resources Center for Gender Justice and Human Rights (LRC-KJHAM) in Central Java. Fatkhurozi, Director of LRC-KJHAM, warned at the time that the number of incidents of violence and victims of violence in the boarding school setting might continue to rise. This is since many incidences of assault against women and children at Islamic boarding schools go unreported. The reason for this is that victims are scared to disclose their experiences. Furthermore, boarding school administrators will occasionally utilize religious grounds to justify violent conduct (*Terjadi Pelecehan Seksual Di Pesantren - ECPAT Indonesia*, n.d.).

The asymmetrical connection between perpetrators and victims is not the sole explanation of the high rate of violence against women in religious settings; social construction in the community also has an impact on the phenomena of violence in the boarding school region. The community's perception of religious leaders prevents people from thinking critically about the occurrences that are occurring. Religious personalities in any faith are thought to be decent people who are unlikely to deviate from their religious knowledge authority. Even after the victim has reported the crime, many people do not believe him or her. Furthermore, all persons in positions of authority have the propensity to conduct violence against women. In a patriarchal culture, they are the people who always see males as superior to women (*Jombang Darurat Kekerasan Seksual, Beberapa Pelakunya Agamawan | Narasi Newsroom - YouTube*, n.d.).

With the many phenomena of violence against women, including those involving the religious sphere, as described by the researchers above, it has become the main idea to lead to a research urgency that it is necessary to know how da'wah about women has progressed in order to find the right da'wah solution to prevent violence against women in society. More specifically, this study will attempt to investigate the content of preaching and if it contains any references to violence against women. The type of violence in consideration is verbal violence. Researchers will focus on the content of preachers from East Java, namely QX, QY and QZ (Subject's name has been changed) on YouTube that was released in 2021. The videos used for the lectures are those with the title "women" or terms linked to women (wife, daughter, mother, widow, and so on) that were uploaded by various accounts.

This type of study has never been conducted before. However, da'wah and women have been studied in several contexts, including three research topics, the first of which is a study of how da'wah is carried out on women (audience). As a result, it places a greater focus on methods like as empowerment and gender equality. Second, study that examines women's responsibilities in the formation of da'wah. Third, there is one study that has a similar research

aim to that of researchers, namely research that looks at da'wah material, but the emphasis and technique are different. As a result, this topic has a high level of originality and is quite fascinating to further investigate.

RESEARCH METHODE

This is a qualitative study. It starts with frequently listening to recordings of sermon with names that include the term "woman" or anything related. The researchers then collect phrases regarding women from the selected films and classify them into many typologies that are differentiated in each sermon being investigated. These texts will also be analyzed using Norman Fairclough's critical discourse analysis technique, which includes three dimensions: text, discourse practice, and social cultural practice (Haryatmoko, 2017), and then explored using Pierre Bordieu's theory of symbolic violence.

This article employs three data gathering strategies. First, researchers took observations by closely monitoring the preacher being public speech activities. The researchers conducted their observation during the public recital of QX. Second, in-depth interviews with four resource individuals chosen for one of two reasons: their position as women-friendly da'wah practitioners, or to offer an overview of the gender-biased da'wah that researchers are concentrating on. In addition, as a da'wah practitioner in East Java, he offers an overview of the state of audience and the da'wah situation in the region. Third, documentation is accomplished by gathering data on study subjects from diverse publications such as books, journals, news, and YouTube.

ANALYSIS AND DISCUSSIONS

Da'wah and Society

Da'wah means to call out, invite, summon, invite, encourage, ask for help, plead, and pray (Kuiper, 2021). Sermon, which meaning a speech given in front of a large group of people on a subject, knowledge, etc., is a popular style of da'wah in Indonesia (Scambler & Davis, 1944). In this context, the preacher's knowledge to audience (audience) is religious in nature. In Qs. An-nahl verse 125, Allah conveys three things about the manner of da'wah: first, *bilhikmah* (with knowledge) says that da'wah is transmitted in a wise way by offering teachings that contain wisdom so that it may be accepted by people. The intellect must accept wisdom in order for these individuals to grasp and accept it. Second, *Mauidlha Hasanah*, or da'wah, should be conveyed in a decent and menyentu heart so that those who hear it are happy to perform it. Third, *wajaadilhum billatii hiya akhsan*, which is the appeal to preachers to argue in a constructive way with individuals who disagree with Islam's faith (Muhtar & Hariri, 2023). When it comes to this verse, the lectures that have been given so far have used the first and second ways, namely *bilhikmah* and *mauidlha Hasanah*, and have very seldom used discussion as a sermon approach.

Sermon, according to Hamis Syafaq, comprise three levels. This distinction is based on the state of the *audience* in the sermon, namely the lower class, which includes individuals with low educational levels, the upper class, which includes people with higher education, and the intermediate level, which includes people with maximum education at the second level (Syafaq , 2022). As a result, the actuality of this state also influences who preachers offer

sermon, messages, and delivery techniques in the lecture. Lower-class individuals will seek preachers with simpler and more intelligible delivery styles, as opposed to preachers picked by the upper or middle classes to offer lectures. Hamis Syafaq went on to say that preaching practice has one thing in common: it has aspects of comedy or jokes to keep it interesting. The use of comedy is done to entice the insane to listen to the speech. In fact, the lecturers' committee has made humor a necessary prerequisite. Within the audience, there are many levels that differentiate how the comedy is communicated. In other words, the humour's content reflects the *audience's* current state (Syafaq, 2022). Ali Aziz's assertion that East Javanese people favor laughter over Jakarta folks who choose extremely serious topics reinforces this (Aziz, 2022). This fact is supported by data acquired by academics from the YouTube social media platform. If the element of comedy is actually highly intriguing and capable of eliminating boredom among *audience*, excitement will emerge. This is based on the passion of insanity in comments, views, and mad replies recorded in YouTube videos, as well as the findings of researchers' observations.

Patriarchal Culture in Society

Lerner defines patriarchy as a system rooted from Greek and Roman law in which the male as head of the household had full and total economic and legal control over his family (Mukminto, 2020). This indicates that the power of the head of the home, or more particularly and/or the father, is power over family members, all property, all economic resources, and makes critical family choices (Bhasin & Khan, 1995).

However, the definition of patriarchy has evolved throughout time. Power is defined not only as the head of the family over its members, but also as the power of males in general over women, and patriarchy is a system that uses many tactics to keep women under control (Adipoetra, 2016). Attempts to dominate women can even be considered oppressive from a variety of perspectives, including social, economic, and political. As a result, males are inherited as the dominant group over all power in all social circumstances (Dina, 2013). In other words, women are not provided a space in this system to play a role, contribute, or express their desires. This system also creates gender disparity between men and women, denying women the same rights as men to select and choose their own lives.

The following are some of the realities that demonstrate the presence of a patriarchal system in society:

1. ### Women and Public Sphere Access

According to the Central Bureau of Statistics (BPS) and Creative Economy Agency (Bekraf), women have made up 53.86% of the creative workforce since 2011 (Databoks, 2021). The percentage of women who become professional workers will reach 49.99% in 2021. This number grew by 2.52% points from 48.76% the previous year (*Mayoritas Perempuan Indonesia Bekerja Sebagai Tenaga Penjualan | Databoks*, n.d.). Similarly, women outnumber males in the teaching profession (61% against 39%) (Komnas Perempuan, 2021).

This condition may be a symptom of women's increased open access to labor and public positions. However, when we dig further, we find that women continue to face numerous disparities in many areas. According to World Bank data, Indonesia ranks seventh in Southeast Asia for women's representation in parliament (*Partisipasi Politik Perempuan Di*

Indonesia Penting Bagi Kemajuan Bangsa | Kementerian Koordinator Bidang Pembangunan Manusia Dan Kebudayaan, n.d.). The low number of women's representation has had an impact on gender equality policy concerns and has prevented policymakers from responding to the primary challenges confronting women. According to additional World Bank data, Indonesia's legal support for women's economic inclusion is still rated seventh in Southeast Asia in 2022.

Furthermore, despite a rise in the number of women working in the public sector, women continue to face challenges in obtaining leadership roles, with a relatively low rate of only 0.7% (*Perempuan Indonesia Mendominasi Industri Ekonomi Kreatif | Databoks*, n.d.). Data from the field of education indicates the same thing. Even though female instructors outnumber male teachers, the number of female school principals remains quite low. According to a study of educators in West Nusa Tenggara, there are only 30% of female principals in elementary schools and 15% in *madrasah* (Komnas Perempuan, 2021). Even in politics, the same thing happens. The composition of the House of Representatives during the 2019-2024 term remains low. Only 118 (20.52%) of the 575 members of the House of Representatives are women. Even though women constitute 49.42% of the population in Indonesia, their political representation remains lower than that of men (Fiantis et al., 2022). Only a few women have had access to educational resources and prospects for executive jobs (Rahardjo, 1995). This condition might be impacted by societal beliefs that still challenge women's leadership.

In fact, another occurrence that many people are unaware of that demonstrates the presence of gender inequality is the double load that women must bear. The weight of work that one gender receives more than the other is referred to as the double burden (*Partisipasi Politik Perempuan Di Indonesia Penting Bagi Kemajuan Bangsa | Kementerian Koordinator Bidang Pembangunan Manusia Dan Kebudayaan*, n.d.). Women's reproductive functions are frequently regarded as set and everlasting. Although the number of women working in the public sector has increased, it has not been followed by a reduction in their household responsibility. They make the most effort to delegate tasks to other women, such as domestic servants or other female family members. However, women continue to bear most of the burden. As a result, they are burdened twice.

This type of event occurs because of societal stigma against women. In Javanese society, for example, there are various words that place women in a lesser status than males. Among them is the word "3M," which means "manak, macak, and masak," which means that a wife must be able to bear children, dress up, and cook for her husband (Hermawati, 2007). Furthermore, the perception that women cannot think logically or emotionally makes it difficult for them to acquire public access. Research at the University of Wisconsin in the United States found that males outperform women in mathematics and logic not because of biological characteristics, but because of the socio-culture of the society that develops it. The reasons for this include: first, the stigma linked to women that hinders them from entering the realm of mathematics and logic, which is considered a masculine subject. So, while there is a lot of interest in the area throughout college, the number falls after joining the professional field. In other words, women's access to education is critical. Second, there are not enough role models for girls in math and reasoning. According to UNESCO and the Korean Women's Development Institute. Third, despite being able to compete with men in the workplace, women's pay is frequently not comparable to those of males (Cokley et al., 2015).

2. *Women and Domestic Roles*

Women are constrained to working in the home due to restrictions on their mobility in public. This type of ideology, in which women are deemed to be persons who work in the home sector while males work in the public sector, has been validated by numerous institutions and social institutions, which then become societal truths regarding women's position and duties (Abdullah, 1997).

However, while the home sphere is the sole place for women to be, it is not always regarded as a place of employment. In "Is Female to Male as Nature is to Culture?" Sherry B. Ortner notes that the status of women in the house is deemed lower than that of men who work outside the home to earn a livelihood because society more frequently evaluates things that are visible in front of the eyes. That is, males are thought to have more interaction than women who work at home (Arman Dhani, n.d.).

3. *Normalization of Violence against Women*

Women are objected to violence because of the patriarchal society. This type of behavior may be seen throughout history in tribal communities where women are present as a method of barter between tribes, forced marriages, and other popular practices (Gangoli, 2017). Even in jokes, women are often viewed as objects in the patriarchal society. This involves making comments about women's body in front of a large group of people, as well as other sexist remarks. For example, as a joke, questioning a woman's bra size in front of a large group of people. Not everyone is aware that their jokes may be sexist. This is because sexist jokes are permitted, excused, and dismissed in patriarchal cultures (Billingsley, 2013). People who are often exposed to sexist comedy may accept aggressive behavior and discrimination against women, according to Western California University research. People who have been exposed to sexist comedy and pictures are more likely to support eliminating funds for women's organizations.

Not only is verbal violence normalized, but so are physical violent stereotypes of women. This was demonstrated in a 2013 poll performed by the United Nations (UN). According to the survey, titled "Why Do Some Men Use Violence Against Women and How Can We Prevent It?" at least 40% of respondents said women should be willing to face violence in order for the family to survive. In the household, an average of 97% of respondents agreed that women should subordinate to their husbands (Arman Dhani, n.d.). Another case in point occurred some time ago, when a University of Riau (UNRI) student reported harassment by her thesis supervisor to the department and was laughed at (CNN Indonesia, n.d.).

Critical Analysis of Sermon Content

According to researcher searches, films named "women" or "related words" by preachers are practically never located on official accounts belonging to preachers or their associates; in other words, almost all videos' researchers get come from anonymous accounts. These videos are the product of live recitations, such as public recitations, being recorded and subsequently posted by these accounts.

Researchers employed Norman Fairclogh's discourse analysis technique and Pierre Bordieu's theory of symbolic violence to examine the content of the preacher's talks.

Dimension 1: Women in Preaching Text Analysis

The researchers discovered a social irregularity in the lecture materials, specifically the presence of a gender inequal that is unfavorable to women. Researchers discovered three typologies of women-unfriendly texts, including sexism, misogyny, and negative stigma, the definitions of which are as follows:

1. Sexism is a belief or philosophy that promotes patriarchal social relationships. Sexism focuses on the influence of ideas and ideologies that think and justify that males are superior than women. This reasoning then idealizes a hierarchical gender difference. This sexist reasoning can be used to justify activities that harm women (Calogero & Jost, 2011). So it is clear that this thinking does not assume equality between women and men.

2. Misogyny is a type of prejudice against women that incorporates hatred and views women as worthy of oppression, domination, and exploitation (Calogero & Jost, 2011). This sexism arises from sexist mindset that believes males are superior to women.

3. Negative stigma is the act of labeling with a negative viewpoint. The following are readings from preachers' sermons that convey narratives of negative stigma about women.

Table 1.9: Summary of Text Dimensions Analysis in Sermon Content

NO.	PREACHER	NUMBER OF VIDEOS	NUMBER OF TEXT		
			SEXISM	MISOGYNY	NEGATIVE STIGMA
1.	QX	13	9	12	4
2.	QY	4	3	0	0
3.	QZ	5	2	0	0

Source: (Author)

The chart above shows that each preacher has a lot of videos with various female titles. The films, almost completely posted by anonymous accounts, demonstrate how vividly the nature of each preacher's sermon is seen by the *audience*. This suggests that the preacher with the most videos is the preacher who frequently includes women in the substance of his sermon, thereby promoting names that include women or are linked to quoting from the sermon's content.

Furthermore, the text analysis yielded diverse results. Researchers discovered three typologies in preacher QX and demonstrated consistency by finding comparable sentences in each video. Meanwhile, the other two preachers, QY and QZ, discovered just one type of sexism but did not demonstrate consistency in each video.

Gender prejudice in certain of Pierre Bordieu's works is more correctly referred to as symbolic violence, which is violence in which the victim is unaware of the assault (Bourdieu, 2002). Language, symbols, and representations are used to carry out this violence (Haryatmoko, 2017). The importance of language and representation in the texts discovered

by academics leads to the justification of things that put women as inferior parties while males are superior. The argument functions as *a doxa*, which is a fact that is employed as a universal truth, namely the dominant or dominating point of view that asserts and enforces itself as a universal point of view. Doxa is a restricted view since the participant holds a certain place inside the tangle of conflicting positions in the social or ritual system (LPPM UNPAM, 2020). *Doxa*, the wellspring of symbolic violence, is primarily concerned with control over a discourse that makes masculine dominance appear normal.

Symbolic violence that is unseen and considered as normal by its victims. The power of representation and the strength of ideas establish such a connection, which in this case is the preacher as a religious figure. Capital is a source of power possessed by someone, according to the idea of symbolic violence. The capital is classified as economic, social, cultural, and symbolic. A preacher possesses symbolic capital in this sense, namely social recognition in the community, which may be turned into other types of wealth (Bourdieu & Bourdieu, 2008). In the views of society, preacher is a religious person who is in a higher position and has more knowledge than the community, thus he is viewed as a role model for everyone who must be revered and appreciated. Furthermore, the formation of social structure and culture in society supports the notion that preachers are persons who exhibit excellent public behavior. This dominance reasoning demonstrates that symbols, such as lifestyles, ways of thinking, behaving, and speaking, are accepted by both sides.

Women's lives are solely assessed by their domestication of their roles and their loyalty to their husbands. Any success that exceeds this limit is regarded inappropriate since it exceeds or is seen to rival men's standing. Many additional writings that contain negative stigma, misogyny, and sexism have monopolized the position of women, even when women have attained the intended limit. In the meantime, comparable stories regarding males are nearly non-existent. This lopsided gender ratio also influences behavior by pushing people, particularly men, to act in ways that disadvantage women by restricting their space. This is also supported by Western California University research, which found that persons who are regularly exposed to sexist comedy are more likely to accept aggressive behavior and discriminate against women. Not only that, but these folks tend to support eliminating financing for women's organizations (Billingsley, 2013).

Dimension 2: Discourse Practice

The widespread belief that language is only a method of communication, even though language contains ideology and tools of power, implies that language may be readily used to control, oppress, and discriminate. Language is employed in certain lecture papers to reinforce male supremacy by cornering women when the main theme should not be on women. According to Ali Aziz, an intellectual as well as a da'wah practitioner, whatever a preacher says on stage is a mirror of his genuine character (Aziz, 2022). So, even if individuals claim that the words, they use are unintended or not meant, this logic demonstrates how ideology has become frozen in language to the point where people are unaware of it. This concept in symbolic violence theory is known as *habitus*, and it states that word choice is the outcome of training and habituation (Bourdieu, 2002).

The *habitus* principle can explain the variation in the consistency of meaning in describing women in the substance of each preacher's presentation above. This is consistent

with the ideas of Hamis Syafaq, a da'wah practitioner, who stated that variances in preachers' opinions might be driven by educational background, politics, mass organizations he supports, and the circumstances of those who listen to them (Syafaq, 2022). In addition, the selection of the basic verse used as a reference is also different and involves the interests of each person (Faridah, 2022).

The most noticeable variation in preachers' backgrounds is their level of schooling. Preacher QX did not have formal college education, however the other two preachers who did not demonstrate consistent gender prejudice, namely QY and QZ, did receive formal education, specifically up to the college level. According to Hamis Syafaq, preachers who use more women as subjects of comedy in their sermons are more likely to be carried out by non-academic preachers. Despite their college background, they were only at the second stratum level (Syafaq 2022). The similar point was made by Moh. Ali Aziz, who also stated that preachers who have a gender prejudice toward the positions of men and women are mainly non-academics. While preachers study texts on how women are positioned under males, such as in the marriage of a husband and wife. The books are the product of the writings of men who arrived from Arabia, where women did not have the same level of freedom as males in the past (Aziz, 2022). This lends credence to Bordieu's contention that every language spoken is a habit formed because of education and training.

Furthermore, while the researcher's data suggest that QX uses gender-biased narratives in sermon, the community may tolerate this. The findings of researchers' observations suggest that this preacher is very well received, passionate, cheerful, and expected by the community (Observation, 2022). According to one of the event's organizers, the invitation to the preacher had been expected for two years (Sunadi, 2022). The enthusiasm for QX's lectures is also shown by the number of audience responses on YouTube. More clearly, the reality of how sentences about women that tend to be provocative and many are used as the title of video lectures by anonymous accounts further shows how such content is an attraction for the community.

The audience in the sermon are the middle to lower class people who are in the scope of the village, namely people with low education, the majority of whom are parents, both men and women. People in such areas tend to accept the gender prejudice that often ranks women behind males. It is evident that education in Indonesia is uneven, particularly in villages and rural regions. This is consistent with the assessment of Doni Koesoema Albertus, a member of the National Education Standards Board [BSNP], who believes that there are still differences in education services between public and private schools, as well as across areas in Indonesia, particularly between Java and outside Java. The quality of education in major cities such as Jakarta, Surabaya, and Yogyakarta are good and can compete with countries in Asia, but in remote and peripheral areas in general, there are still differences in quality related to the fulfilment of the national education standards, particularly educational infrastructure and teacher quality, resulting in unequal student learning achievements (Black, 2015).

As a result, in addition to the preacher's educational experience shaping the existence of a gender-biased patriarchal worldview, the existence of tales of women treated unequally with males happens because of the audience's poor identification of gender inequality. So, the discourse practice analysis reveals that the presence of gender-biased narratives in the lecture

material is motivated by two factors: the preacher's desire to impart the understanding received and the audience's lack of acceptance of gender inequality in the lecture.

Dimension 3: Sociocultural Practice

The existence of an ingrained patriarchal system in society supports the gender bias that occurs in the content of preachers' lectures. According to Zikzek's view, as quoted in Eko Mukminto's writing, violence against women is a symptom of something invisible, namely patriarchal ideology (Mukminto, 2020). According to an Nisaa Yovani, a student and companion of survivors of sexual abuse in Bandung, prejudices and stigma against women persist in Indonesia due to the inherent and regularly manufactured patriarchal society (Arman Dhani, n.d.). This system undergoes a lengthy process because of several factors, including being created, socialized, fortified, and even socially and culturally produced through religion teachings and the state (Hermawati, 2007).

The source references gained by preachers with gender-biased material are inextricably linked to the support of the conditions of Islamic understanding of women, which are still pros and negatives. There is a certain view or interpretation of Islam that attempts to support women's subordination to males. Riffat Hassan claims that patriarchal ideology in Arabia influences this type of cognition. Previously, women in this nation were restricted in their travels and were supposed to stay at home and be housewives who served their husbands, such that throughout Arabia, there was not a single Arab woman who worked, let alone drove a car. The patrilineal family arrangement contributes to Arabia's strong patriarchal culture. The patrilineal system holds that descent occurs solely through the father's line (Geertz, 1989). This is an andocentric culture in which men and masculine perspectives are regarded the norm. Some customary beliefs in Saudi Arabia that ban women from driving automobiles or working as legal practitioners or engineers are not based on Islamic law, but rather on the shame of society in maintaining the tradition (Hamdan, 2005).

According to Riffat Hassan, the most visible impact of patriarchal ideology on social life in Arabia is the interpretation of religious texts in a masculine-oriented manner, which causes many women's rights to be cut off; one of the most visible is the future paralysis of intellectual life among Muslim women, causing women to become socially paralyzed (Svensson, 2000). This is also consistent with Amina Wadud's belief that one of the reasons of gender inequity in social life is the ideology of Qur'anic interpretation theory, which she regards to be prejudiced patriarchy. According to her, no fully objective technique of interpretation exists so far, because every understanding or interpretation of a text, even the Holy Qur'an, is heavily impacted by the mufassir's perspective, cultural background, and background. That is what Amina Wadud refers to as earlier texts (Bhat, 2021). This understanding, driven by patriarchal culture, results in gender-biased lecture material.

The inhabitants of East Java, who are the audience in this sermon, embrace the patriarchal system (Aziz, 2022). Of course, people don't really care; they prefer to dismiss criticism, therefore gender-biased texts are frequently dismissed as a misunderstanding or a joke. In a patriarchal culture, for example, sexist remarks are allowed, excused, and dismissed (Billingsley, 2013).

Analysis Level	Result
Text	Based on the findings of the grouping of women's tales included in the content of the three preachers' sermon. Each of them has passages with gender bias, although not all of them are consistent in this regard. QX exhibits consistent gender bias in the substance of his sermon, but QY and QZ exhibit no consistency in the content of their sermons.
Practice Discourse	The variation in consistency amongst the three preachers is due to their educational backgrounds. A non-academic preacher or did not get formal education at the college level, as evidenced by the regularity of gender prejudice in the substance of his discourse. Meanwhile, preachers who have college education are less likely to be consistent. Furthermore, the inability of audience to recognize gender bias in sermon material contributes to the creation of gender-biased texts.
Socio-cultural Practice	Gender-biased narratives are inherent in a society that is intimately tied to patriarchal culture. So that in the process of comprehending and delivering courses, inequalities in viewing men and women might be organically acknowledged.

Table. 1. Summary of Critical Analysis Results
Ssource: (Author)

CONCLUSION

Based on the results of the presentation and analysis of data in this study, it can be concluded that there is unfriendly content in the video of preachers, the majority of which are published by anonymous accounts. However, each preacher has different results. In QX's talk, researchers found three typologies, namely sexism, misogyny and negative stigma. In addition, the content of this preacher's lectures shows consistency, which can be seen through the similarity of sentences spoken in different videos. Meanwhile, preachers QZ and QY found gender bias but less than compared to preacher QX. In addition, the lectures of these two preachers did not show any consistency in the pronunciation of the same or similar sentences in each video. Because in other parts, preachers also show equality between men and women.

This difference occurs in the educational background of the preacher. This means that the preacher's education determines the books and sources used as references and shapes the preacher's perspective on women. In addition, the condition of audience and the patriarchal culture that exists in society contribute to encouraging gender bias in lecture content because it is considered natural by society.

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