

ABSTRACT

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Keywords: Gender Performativity, Gender Essentialism, Traditional Gender Role, Butler

This study explores how gender performativity is depicted in *Anna* (2019) through the lens of Judith Butler's theory of gender performativity. Using qualitative methods, this analysis examines how gender performativity is depicted in Anna in *Anna* (2019). Butler's gender performativity posits that gender is not a fixed essence, but rather constructed and sustained through societal expectations and norms over time. Thus, this study explores two key aspects of Butler's gender performativity theory. First, gender is not inherent but is constructed through repetitive gender behavior and actions, and because it relies on repetition, disruption could happen by challenging the traditional norms. Second, society reinforces gender norms through punishment for defiance and the acts of resistance reveal that gender is a socially reinforced performance rather than an innate trait. The first finding shows that Anna does not follow a typical traditional role as female, and performs her role as an Assassin as the way to escape from gender essentialist society and the traditional gender role that confined her. The second finding reveals Anna's resistance to gender essentialism and traditional gender roles, as she fights back and asserts herself despite society's attempts to reimpose these expectations on her by giving punishment against disobedience.

ABSTRAK

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Kata Kunci: Gender Performativity, Esensialisme Gender, Peran Gender Tradisional, Butler

Penelitian ini mengeksplorasi bagaimana performativitas gender digambarkan dalam film *Anna* (2019) menggunakan teori performativitas gender Judith Butler. Teori ini menyatakan bahwa gender bukanlah esensi tetap, melainkan konstruksi sosial yang terbentuk dan dipertahankan melalui norma dan ekspektasi masyarakat. Penelitian ini mengeksplorasi dua aspek utama teori Butler. Pertama, gender dibentuk melalui tindakan berulang, sehingga pengulangan ini dapat diganggu dengan menantang norma tradisional. Kedua, masyarakat memperkuat norma gender melalui sanksi terhadap pembangkangan, tetapi tindakan perlawanan menunjukkan bahwa gender adalah performa sosial, bukan sifat bawaan. Temuan pertama menunjukkan bahwa Anna menolak peran tradisional perempuan dengan menjadi pembunuh bayaran untuk melarikan diri dari norma gender esensialis. Temuan kedua mengungkapkan perlawanan Anna terhadap esensialisme gender dan peran gender tradisional, di mana ia melawan dan menunjukkan ketegasannya meskipun masyarakat berusaha untuk memberlakukan kembali ekspektasi tersebut padanya melalui hukuman terhadap pembangkangan.