

ABSTRAK

Artikel penelitian ini bertujuan untuk menjelaskan wacana feminisme liberal dalam distribusi wacana *childfree* melalui salah satu komentar di platform Instagram @gitasav yang berbunyi “*Not having kids is indeed natural anti aging. You can sleep for 8 hours every day, no stress hearing kids screaming. And when you finally get wrinkles, you have the money to pay for botox*”. Dengan menggunakan metode kualitatif deskriptif dan pendekatan Analisis Wacana Kritis Norman Fairclough, analisis dilakukan melalui konteks dan bahasa yang dilontarkan pada kolom komentar sehingga mampu membangun korelasi dalam rangka memproduksi pemahaman sosial, dengan kata lain menitikberatkan pada penggunaan bahasa dalam membongkar praktik kuasa di setiap proses linguistik. Analisis wacana ini melalui tiga tahapan, meliputi tahapan tekstual yang mencakup diksi dan gaya bahasa; tahap kedua berupa praktik diskursif mengenai produksi dan konsumsi konteks dan bahasa; serta tahap ketiga adalah praktik sosiokultural yang mempengaruhi bagaimana wacana dan prosesnya. Hasil penelitian menunjukkan bahwasannya komentar tersebut mencerminkan eksistensi wacana feminisme liberal dalam penyebaran wacana *childfree* melalui Instagram @gitasav yang terlihat dari pemenuhan syarat analisis wacana kritis di setiap tahapannya. Dengan demikian, komunikasi online berupa komentar bukan saja digunakan sebagai respon personal, namun juga menjadi wadah kampanye ideologi feminisme liberal yang kontradiktif dengan norma konservatif dan peran gender di Indonesia sehingga memberikan pandangan sosiokultural yang komprehensif.

Keyword: *Feminisme Liberal, Childfree, Gitasav, Instagram*

ABSTRACT

This research article aims to elucidate the discourse of liberal feminism in the dissemination of the *childfree* narrative through a comment on the Instagram platform @gitasav, which states, “*Not having kids is indeed natural anti-aging. You can sleep for 8 hours every day, no stress hearing kids screaming. And when you finally get wrinkles, you have the money to pay for Botox.*” Employing a qualitative descriptive method and Norman Fairclough’s Critical Discourse Analysis approach, the analysis is conducted through the context and language used in the comment section, thereby establishing a correlation to produce social understanding, emphasizing the use of language to uncover power practices in every linguistic process. The discourse analysis is structured in three stages: the textual stage, encompassing diction and language style; the second stage, involving discursive practices related to the production and consumption of context and language; and the third stage, addressing sociocultural practices that influence the discourse and its processes. The findings indicate that the comment reflects the existence of liberal feminist discourse in the dissemination of the *childfree* narrative on Instagram @gitasav, as evidenced by meeting the criteria of critical discourse analysis at each stage. Consequently, online communication in the form of comments serves not only as a personal response but also as a platform for advocating the ideology of liberal feminism, which contradicts conservative norms and gender roles in Indonesia, thereby providing a comprehensive sociocultural perspective.

Keywords: *Liberal Feminism, Childfree, Gitasav, Instagram*