
Jurnal Penelitian Pendidikan

<https://journal.unnes.ac.id/journals/JPP>

Protection or Subordination? Critical Discourse of the Minister of Women Empowerment and Child Protection's Statement

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Abstract

The statement by the Minister of Women Empowerment and Child Protection (PPPA), Arifah Fauzi, who proposed relocating women-only carriages to the middle of commuter line (KRL) train sets following an accident at Bekasi Timur Station on April 27, 2026, has ignited public controversy. The primary data for this study consists of video recordings of the Minister's direct statement to journalists in media reports. Arifah constructed her argument by first commending PT KAI's management, identifying the causes of the accident, and subsequently proposing a gender based solution in response to the incident. This study aims to analyze the gender ideology produced through the statement while reinterpreting the Minister's subsequent apology regarding the resulting controversy. Utilizing Fairclough's model of Critical Discourse Analysis (CDA), which encompasses three dimensions text, discursive practice, and social practice this study analyzes two primary data units: the Minister's oral statement to journalists on April 28, 2026, and the official apology statement issued via the Ministry of PPPA's Instagram channel on April 29, 2026. The results indicate that the initial statement reproduced a patriarchal ideology that positions women as objects of state structural protection rather than as subjects entitled to safety. Furthermore, the analysis of the apology reveals that it did not deconstruct this patriarchal ideology but served merely as a strategy for institutional crisis management. This study contributes to the understanding of how gender ideology functions within the discourse of public officials in Indonesia, while simultaneously demonstrating the application of audiovisual analysis within critical discourse studies.

Keywords: Norman Fairclough's critical discourse analysis; gender ideology; public policy; Minister of Women Empowerment and Child Protection (PPPA); women-only commuter line carriages

INTRODUCTION

Public transportation is not merely an infrastructure of mobility; it is also an arena in which gender relations are negotiated and reproduced. In Indonesia, the women-only carriage policy on the KRL Commuter Line has long served as one example of state intervention in the gendered management of public space. This policy emerged in response to the high incidence of sexual harassment on public transport. According to a survey conducted by the Safe Public Space Coalition (Koalisi Ruang Publik Aman/KRPA) in 2019, 46.8% of the 62,224 respondents reported having experienced sexual harassment on public transportation (BBC-Indonesia, 2019). Yet this policy also carries an ideological dimension that is rarely subjected to critical scrutiny.

In his study of gender-based transportation policy in Indonesia, Mubarak argues that although the women-only carriage policy effectively reduces harassment in situational terms, it simultaneously

reinforces the social construction that positions women as weak and in need of protection, without addressing the true structural root of the problem: patriarchal culture (Mubarak, 2019).

This ideological tension eventually surfaced in April 2026, when the Minister of Women's Empowerment and Child Protection (PPPA), Arifah Fauzi, proposed relocating the women-only carriages to the middle of the KRL train formation. The proposal was delivered orally to journalists during an interview following her visit to the victims of the fatal collision between the Argo Bromo Anggrek train and the KRL Commuter Line at Bekasi Timur Station on 27 April 2026 (Detikcom, 2026). The accident, which claimed 16 lives and injured 90 others, originated from an electric taxi operated by Green SM that stalled on the railway tracks (Kompas.tv, 2026).

The video recording of this statement on 28 April 2026 constitutes the primary data of this study. In her remarks, Minister Arifah did not simply propose relocating the carriages, she constructed an argument that began by praising the management of PT KAI, proceeded to identify the cause of the accident, and finally advanced a gender based solution as a response to the incident. The statement triggered widespread public controversy, leading Arifah to issue a formal apology the following day through a video uploaded to the official Instagram account of the Ministry of PPPA (Sinarindonesia.id, 2026).

This event merits examination not merely because of its controversy, but because it reveals how gender ideology operates within the discourse of public officials. From Stuart Hall's perspective, representation is not a reflection of reality but a practice of meaning-making that always operates within relations of power (Talbot, 2019). When a public official speaks of protecting women, she is not merely expressing concern, she is also producing a patriarchal ideological structure that positions women as vulnerable through the use of language. This case is compelling precisely because the reproduction of patriarchal ideology does not occur openly or explicitly, but rather remains concealed beneath a logic of care and a technical solution that appears rational on the surface. In their study of women's perspectives on public transport in Jakarta, Shamsul Harumain, Barus, and Fauzi note that transportation policies not designed participatively with women tend to produce solutions that are merely symbolic (Yong Adilah Shamsul Harumain, Lita Sari Barus, 2024).

Fairclough adds that language is a social practice that is never neutral (Anderson, Kate T, 2020). Every text, including oral statements, contains an ideological dimension that can be analyzed through three layers: the text itself, the discursive practice of its production and consumption, and the social practice within which the text operates. Fairclough's Critical Discourse Analysis (CDA) framework is frequently used to analyze public policy discourse, including in the context of gender and institutional representation (Cislaghi, Beniamino, 2020).

In Indonesia, CDA studies of public officials' statements remain relatively limited, particularly those drawing on audiovisual data for analysis. Most CDA studies tend to focus on media texts, while statements within the context of public policy especially those examined directly from video recordings remain insufficiently explored. This study addresses that gap, given that existing evaluations of the women-only carriage policy have thus far been symbolic rather than structural (Hauralya Salsabilla, Dede Sri Kartini, 2025).

Using the video recording of the Minister of PPPA's direct statement as primary data, this study applies Fairclough's CDA model, grounded in Stuart Hall's theoretical framework of representation and ideology, to analyze two principal data units: the oral statement of 28 April 2026 and the apology statement of 29 April 2026. The study aims to uncover the gender ideology produced through both statements, and to examine whether the apology dismantled the problematic ideology or merely served as an exercise in institutional crisis management.

METHOD

This study employs a descriptive qualitative approach an approach that seeks to understand social phenomena in depth through the interpretation of the meanings embedded in a text and its context (John W. Creswell, 2016). The qualitative approach was chosen because the object of study is not numerical data but rather an oral statement that requires interpretive analysis sensitive to linguistic nuance, situational context, and the power relations underlying it. Within the tradition of discourse studies, the descriptive

qualitative approach enables the researcher to unpack layers of meaning that are not explicitly visible in the text, including the ideology and power structures operating behind particular linguistic choices (Riska Damayanti, Jufri, 2025).

The method used is Critical Discourse Analysis (CDA) following Norman Fairclough's model. As Haryatmoko emphasizes, CDA is not merely a method of textual analysis but a critical stance that regards language as a social practice always operating within relations of power and ideology (Haryatmoko, 2016). Fairclough developed a three-dimensional framework that allows discourse to be analyzed from the micro-linguistic level to the macro-social context (Anderson, Kate T, 2020). These three dimensions are as follows.

First, the textual dimension, namely the linguistic analysis of the text. At this level, the analysis focuses on the choice of words, the construction of sentences, and the textual structures that build the argument. According to Wodak and Meyer, the analysis of word choice at the textual level serves as the entry point for identifying how ideology operates within language (Vaara, Eero, 2021).

Second, the dimension of discursive practice, namely the analysis of the processes of text production and consumption. This dimension examines the context in which the text was produced, the channels of distribution employed, and the ways in which the text is received and interpreted by the public. It also encompasses the relationship between the text under analysis and other relevant texts (Anderson, Kate T, 2020).

Third, the dimension of social practice, namely the analysis of the ideological context and power relations within which the text operates. At this level, the analysis examines what gender ideology is reproduced by the statement, and how its relationship with the state, women, and public space is discursively constructed (Savitri, Intan Dewi, Keppi Sukesu, Anang Sujoko, 2025). Haryatmoko emphasizes that it is at this dimension that CDA reveals its critical character, by connecting linguistic practice to broader social structures (Haryatmoko, 2016).

The data for this study are drawn from video recordings of direct statements by the Minister of PPPA, Arifah Fauzi, obtained from online media platforms. The first datum is the oral statement delivered to journalists after her visit to the accident victims at the Bekasi City Regional General Hospital (RSUD) on Tuesday, 28 April 2026 (Idntimes.video, 2026). This statement constitutes the first unit of analysis and was, at the same time, the trigger of the public controversy. The event underlying the hospital visit was the collision between the Argo Bromo Anggrek train and the KRL Commuter Line at Bekasi Timur Station on 27 April 2026, which claimed 16 lives and injured 90 others. The second datum is the official apology delivered through a video uploaded to the official Instagram account of the Ministry of PPPA on Wednesday, 29 April 2026 (KemenPPPA, 2026). The use of video recordings as a data source allows for a more complete and verbatim-accurate textual analysis than relying solely on quotations drawn from media reports.

The data were collected through documentation techniques, namely by identifying, downloading, and transcribing the Minister of PPPA's video statements verbatim (John W. Creswell, 2016). Transcription was carried out from video recordings sourced from the IDN Times platform the social media platform that first uploaded the video and from the official Instagram account of the Ministry of PPPA. Verbatim transcription was chosen to ensure the precision of the linguistic analysis at the textual dimension, given that word choice and sentence structure are the primary units of analysis in CDA (Anderson, Kate T, 2020). Supporting data—such as the details of the accident, public responses, and the reactions of relevant parties—were gathered from verifiable online media reports as material for analyzing the discursive practice and social practice dimensions.

The analysis was conducted in three stages following Fairclough's three dimensions. The first stage involves textual description, namely the linguistic analysis of word choice, sentence structure, and their relationship across the two principal data units. The second stage addresses discursive practice, examining the production and consumption of both statements as well as the intertextual relationship between them. The third stage addresses social practice, connecting the findings of the textual and discursive analyses to the broader context of gender ideology in Indonesian society, particularly with respect to the position of women in the discourse of public policy and transportation (Riska Damayanti, Jufri, 2025).

RESULTS AND DISCUSSION

Textual Dimension Analysis: The Statement of 28 April 2026

Drawing on the primary video recording from the IDN Times platform (Idntimes.video, 2026), the Minister of PPPA's statement to journalists can be transcribed as follows:

"Saya melihat bahwa dari KAI juga selama ini sudah sangat baik pengaturannya. Cuma karena ada sedikit trouble, kalau tidak salah taksi, ya taksi online, yang ini sehingga mengakibatkan kecelakaan itu terjadi. Tadi kami sudah sempat menyampaikan ke PT KAI... tadi kita ngobrol dengan KAI itu kenapa ditaruh di paling depan, paling belakang, supaya tidak terjadi rebutan. Tapi dengan peristiwa ini, kita mengusulkan kalau bisa yang perempuan itu ditaruh di tengah. Kalau bisa yang perempuan jangan di depan dan belakang. Jadi kalau bisa di posisi di tengah, jadi posisi paling tengah untuk gerbongnya ya."

("I see that KAI's arrangements have so far been very good. It's just that because there was a little trouble, if I'm not mistaken a taxi, an online taxi, which is what caused the accident to happen. Earlier we conveyed to PT KAI... earlier we talked with KAI about why [the women's carriage] is placed at the very front and the very back, so that there is no jostling. But with this incident, we propose that, if possible, the women be placed in the middle. If possible, the women should not be at the front and the back. So if possible in a middle position, the very middle position for the carriage.")

This statement exhibits several word choices that can be analyzed in significant ways. First, the use of the word *"trouble"* refers to an accident that killed 16 people and injured 90 others (Kompas.tv, 2026). This lexical choice functions as a euphemism that indirectly seeks to minimize the scale of the disaster. Compared with word choices such as *"tragedi"* (tragedy), *"musibah"* (calamity), or *"bencana"* (disaster), the word *"trouble"* frames the accident as though it were an ordinary technical glitch. According to Haryatmoko, euphemism in the discourse of public officials is a linguistic strategy that unconsciously obscures the gravity of an issue (Haryatmoko, 2016).

Second, the word *"ditaruh"* (literally "placed" or "put") refers to the positioning of women passengers. In Indonesian, this word is used for inanimate objects, not for subjects. The choice of *"ditaruh"* carries a different meaning from a more equal alternative such as *"berada"* (to be located/to be present). The word *"berada"* positions women as active subjects, whereas *"ditaruh"* a verb that frames women as physical objects to be arranged reveals a way of seeing that positions women merely as parties to be managed by an external authority (Cislaghi, Beniamino, 2020).

At the clause level, the recurring representational pattern is one in which women consistently occupy the position of goal/object acted upon, rather than actor/subject performing an action. This is evident in the following clauses: *"yang perempuan itu ditaruh di tengah"* (the women are placed in the middle), *"yang perempuan jangan di depan dan belakang"* (the women should not be at the front and back), and *"kalau bisa di posisi di tengah"* (if possible in a middle position). In all of these clauses, women are the party whose position is arranged, while the actor doing the arranging is the state/PT KAI. According to Fairclough, the absence of women as actors is an effort to obscure women as a source of agency while naturalizing the act of arranging as something ordinary that requires no justification (O'Shea et al., 2024). In other words, the act of arranging the position of women's bodies within the train formation is treated as something that simply ought to be done, without questioning who is authorized to do it or on what logic it rests.

Structurally, the Minister's opening statement consists of three analyzable layers. The first layer is the Minister's appreciation of PT KAI's management, stating that its arrangements *"selama ini sudah sangat baik"* (have so far been very good). This first layer shows that Arifah positions herself not as a critic but as a partner of PT KAI. The second layer is the identification of the cause of the accident through the sentence *"cuma karena ada sedikit trouble... taksi online... yang ini sehingga mengakibatkan kecelakaan itu terjadi"* (it's just that there was a little trouble... an online taxi... which caused the accident to happen). This second layer attempts to locate a party to blame for the accident by pointing to the online taxi as the root of the problem. The third layer is the proposal to relocate the carriage as a solution to the safety issue. According to Haryatmoko, these three structures together constitute an attempt at policy rationalization—

making an argument appear logical in order to justify a particular action or policy (Haryatmoko, 2016). Critically, this rationalization means that, in an accident caused by an online taxi stalled on the tracks, the solution proposed is the arrangement of carriage positions based on the gender of passengers.

Textual Dimension Analysis: The Apology Statement of 29 April 2026

Based on the official video uploaded to the Instagram account of the Ministry of PPPA, the Minister of PPPA's apology (KemenPPPA, 2026) reads as follows:

"Assalamualaikum warahmatullahi wabarakatuh. Shalom Om Swastiastu namo buddhaya salam kebajikan, rahayu. Pertama-tama saya menyampaikan duka cita yang mendalam atas insiden kecelakaan kereta yang telah menimbulkan korban jiwa dan luka-luka. Hati dan doa kami bersama seluruh korban beserta keluarga yang ditinggalkan. Terkait pernyataan saya pasca insiden kereta di Bekasi Timur, saya menyadari bahwa pernyataan tersebut kurang tepat. Untuk itu, saya memohon maaf sebesar-besarnya kepada seluruh masyarakat, khususnya kepada para korban dan keluarga korban yang merasa tersakiti atau tidak nyaman atas pernyataan tersebut. Tidak ada maksud untuk mengesampingkan keselamatan penumpang lainnya. Keselamatan seluruh penumpang harus menjadi prioritas tertinggi dalam setiap kebijakan transportasi ke depan."

(Assalamualaikum warahmatullahi wabarakatuh. Shalom Om Swastiastu namo buddhaya salam kebajikan, Rahayu [Cross-faith greetings]. First of all, I extend my deepest condolences for the train accident that has caused fatalities and injuries. Our hearts and prayers are with all the victims and the families they left behind. Regarding my statement following the train incident in Bekasi Timur, I realize that the statement was *kurang tepat* [not quite appropriate]. For this, I offer my deepest apologies to the entire public, especially to the victims and their families who *felt hurt or uncomfortable* about the statement. There was no intention to disregard the safety of other passengers. The safety of all passengers must be the highest priority in every transportation policy going forward.")

The phrase "*kurang tepat*" (not quite appropriate) does signal an admission of error, yet it is weak when compared with phrases such as "*salah*" (wrong), "*tidak tepat*" (inappropriate), or "*tidak sensitif terhadap isu gender*" (insensitive to gender issues). The word "*kurang*" (less / not quite) transforms the error from something substantive into a mere matter of contextual appropriateness. The implication is that Arifah's statement was not only substantively mistaken but also situationally ill-fitting. Fairclough demonstrates that, in institutional discourse, word choices of this kind are the most common way of performing a minimal admission (Anderson, Kate T, 2020).

The phrase "*yang merasa tersakiti atau tidak nyaman*" (those who felt hurt or uncomfortable) implies that the hurt or discomfort experienced by the public is a subjective response rather than a consequence of Arifah's problematic statement. The problem is thus shifted from the speaker to the recipient of the message: rather than using the phrase "*pernyataan saya menyakiti*" (my statement hurt), the apology uses "*yang merasa tersakiti*" (those who felt hurt). In discourse studies, this is a linguistic strategy that acknowledges the effect of a statement without acknowledging its cause (Vaara, Eero, 2021).

The sentence "*tidak ada maksud untuk mengesampingkan keselamatan penumpang lainnya*" (there was no intention to disregard the safety of other passengers) indicates a focus solely on intention, without considering the impact of the utterance. This statement seeks to convey that the substance of the remark need not be called into question, while at the same time defending the speaker against the charge of misspeaking or giving offense. Haryatmoko notes that such a practice is frequently employed in institutional crisis management to defuse public anger (Haryatmoko, 2016).

The sentence "*keselamatan seluruh penumpang harus menjadi prioritas tertinggi dalam setiap kebijakan transportasi ke depan*" (the safety of all passengers must be the highest priority in every future transportation policy) appears to carry a narrative of equality. Ideologically, however, this sentence actually obscures the inequality present in the first statement of 28 April 2026. By invoking equality without admitting the error in the initial statement—which had treated women and men unequally in the context of safety—this apology performs what Hall terms *re-encoding*: reconstructing meaning without dismantling the underlying ideological structure (Talbot, 2019).

Discursive Practice Analysis: The Statement of 28 April 2026

The statement of 28 April 2026 was produced in the context of a post-disaster visit of empathy to the victims at the Bekasi City Regional General Hospital (RSUD). This context positions Arifah as a protector of women, consistent with her office as Minister of PPPA a context that produces a statement that appears protective toward women. Citing Fairclough, it is precisely this pressure of office that ultimately drives a person to reproduce a particular ideology unconsciously (Anderson, Kate T, 2020). This was compounded by the fact that the majority of the evacuated victims were women. Arifah's statement thus reinforced that pressure further, and disseminated through online media coverage eventually went viral across various digital platforms. This virality triggered a wide public controversy that ultimately compelled the Ministry of PPPA to respond at an institutional level.

Discursive Practice Analysis: The Apology Statement of 29 April 2026

The apology of 29 April 2026 was produced in the context of institutional reputation crisis management, triggered by public pressure on social media. A shift in message distribution occurred: from a spontaneous statement delivered to journalists at the hospital to a structured video uploaded to the official Instagram account of the Ministry of PPPA. This shift reflects a move from a situational communication pattern to a planned crisis-management communication pattern. The opening with cross-faith greetings "*Assalamualaikum... Shalom... Om Swastiastu... namo buddhaya*" marks the formal, official character of the ministry, deliberately designed to reach as broad a public as possible.

The statement "*terkait pernyataan saya pasca insiden...*" (regarding my statement following the incident...) signals an apology that does not refer to the substance of the problem. The absence of any repetition of the controversial phrases such as "*ditaruh di tengah*" (placed in the middle) or "*jangan di depan dan belakang*" (not at the front and back) indicates that the apology amounts only to a linguistic correction without any substantive correction (Anderson, Kate T, 2020).

On the very same day, the President Director of PT KAI, Bobby Rasyidin, stated that "*mengenai gerbong perempuan, kita tidak membedakan dari tingkat keselamatan antara gender perempuan dan laki-laki*" (regarding the women's carriage, we do not differentiate the level of safety between female and male genders) (Sinarindonesia.id, 2026). This statement indirectly responds to and corrects Arifah's gender logic, and the most substantive ideological correction thus came not from the apology statement itself.

Social Practice Analysis: The Statement of 28 April 2026

At the level of social practice, the Minister of PPPA's statement operates within a context of gender ideology long rooted in Indonesia's public transportation policy. In his study of gender-based transportation policy, Mubarak notes that although women-only carriages effectively reduce harassment in situational terms, the policy in fact reinforces the social construction that positions women as a weak party in need of protection, without addressing the structural root of the problem: patriarchal culture (Mubarak, 2019). In other words, Arifah's statement is a manifestation of an ideology that has long been embedded in the design of Indonesian transportation policy.

The question is no longer whether the protection of women is necessary, but rather how to protect women without reproducing a practice of subordination. When women are viewed as a group vulnerable to accidents on the basis of their carriage position, and the solution is the arrangement of women's bodies by the state, what occurs is not empowerment but the intensification of state regulation over women. Hall refers to this mechanism as the process of naturalizing ideology—the point at which power relations no longer need to be questioned (Talbot, 2019). This resonates with Afrizal's findings on the reporting of sexual harassment in Indonesian media, which show that language appearing empathetic and protective in fact reproduces patriarchal ideology in an invisible manner (Dimas Yusuf Afrizal, Ani Rakhmawati, 2025).

Social Practice Analysis: The Apology Statement of 29 April 2026

Analysis of the apology of 29 April 2026 shows that the Minister of PPPA's response to the public operates not at the level of ideology but at the level of language. Not a single sentence in the apology

problematizes the premise of the initial statement namely, that women need to be placed in a position different from men. The correction is merely conditional, serving the needs of institutional crisis management: when public pressure forced a correction, the correction made was only superficial (Vaara, Eero, 2021) an attitude that repairs the institution's image without altering the substance of the problem.

Thus, while the Minister of PPPA's apology defused public pressure on the one hand, on the other hand it preserved and even re-legitimized the patriarchal ideology underlying the initial statement. This can be described as a manifestation of a system that merely responds to public pressure for the sake of institutional crisis management, without altering the ideological structure (Talbot, 2019).

CONCLUSION

This study set out to analyze the gender ideology produced through two oral statements by the Minister of PPPA, Arifah Fauzi, in the controversy over the women's KRL carriage: the initial statement to journalists on 28 April 2026 and the official apology on 29 April 2026. Using Fairclough's Critical Discourse Analysis (CDA) model, which encompasses three dimensions of analysis text, discursive practice, and social practice together with Stuart Hall's theoretical foundation of representation and ideology, this study yields two interrelated principal findings.

First, the Minister of PPPA's statement of 28 April 2026 reproduces a patriarchal ideology that positions women as objects whose bodies are arranged by the state, rather than as subjects entitled to equal safety. This can be seen through three textual analyses. The first is the word choice "*ditaruh*" (placed/put), which frames women as physical objects arranged by the state. The second is the consistency with which women are positioned as goal rather than actor in every clause. The third is the sentence structure that legitimizes patriarchal ideology through expressions of appreciation for PT KAI's management, the blaming of the online taxi, and the offering of a gender-based solution that is logically unrelated to the cause of the accident.

The use of the word "*trouble*" rather than "*tragedi*" (tragedy) or "*musibah*" (calamity) signals a euphemism that directly downplays the urgency of the issue. Moreover, this statement emerges precisely from the office of the Minister of PPPA, whose role is to serve as a protector of women, a role that, if left uncriticized, in fact perpetuates subordination. This finding indicates that gender-based transportation policy that fails to problematize its patriarchal roots tends to produce protective solutions that are merely superficial and symbolic, which in turn further entrench the position of women as weak figures wholly dependent on institutions.

Second, the apology of 29 April 2026 does not dismantle the problematic ideology but merely performs institutional crisis management. The textual analysis reveals four points. The first is the choice of the phrase "*kurang tepat*" (not quite appropriate), which signals a minimal admission and avoids substantive error. The second is the phrase "*yang merasa tersakiti*" (those who felt hurt), which shifts responsibility from the speaker to the recipient of the message. The third is the phrase "*tidak ada maksud*" (there was no intention), which focuses on intention rather than on the impact of the initial statement. The fourth is the closing sentence "*keselamatan seluruh penumpang harus menjadi prioritas tertinggi dalam setiap kebijakan transportasi ke depan*" (the safety of all passengers must be the highest priority in every future transportation policy), which signals a pseudo-equality that does not address the underlying ideological problem. The opening with cross-faith greetings marks an institutional crisis-management posture deliberately designed to reach the public.

Intertextually, the most substantive ideological correction came from outside the apology itself—namely, from the statement of the President Director of PT KAI, who affirmed that the company does not differentiate the level of safety on the basis of gender. This was a position that the Minister of PPPA's apology did not adopt.

This study advances three arguments. First, ideology works most effectively precisely when it appears as sincere care. In this case, concern for women's safety becomes the very vehicle that subordinates women. Second, institutional crisis management tends to perform only surface-level corrections without altering the ideological structure. This is evident in the way the apology operates at the level of language rather than at the level of substance. Third, rationalization and euphemism constitute efforts to reproduce patriarchal ideology at the level of language. This is evident in the Minister of PPPA's

statement, which obscures the logical leap between the cause of the accident and the proposed gender-based solution.

The findings of this study carry important implications for the design of gender policy in Indonesia. Public officials' statements on women's issues must consider not only what they intend to convey, but also how linguistic choices can unconsciously reproduce an ideology that contradicts the institutional mission itself. A discourse of protecting women that is not designed with a critical awareness of its underlying gender assumptions risks becoming a pathway to subordination that is all the more dangerous for being concealed behind a narrative of care.

This study is limited by the completeness of its verbal transcript, given that part of the data was obtained through video fragments and media reports. Further studies may analyze the responses of netizens on social media, or other gender-policy statements associated with the Ministry of PPPA, which would certainly yield a more comprehensive discussion of how gender ideology operates within the discourse of public officials in Indonesia.

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