

The Relevance of Jungian Psychological Theory towards the Analysis of Housewifization Representations in Photojournalism

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Abstract: Mass media play a significant role in shaping public perception of various aspects of life, including gender roles within households. One intriguing aspect in this context is the representation of housewives in photojournalism. This phenomenon often emerges through what is known as housewifization, the process by which the role of housewives is reduced to narrow stereotypes confined solely to domestic affairs. This writing aims to explore how Carl Gustav Jung's Jungian psychology approach can be applied to analyze the representation of mother subjects in news media. The research method used is descriptive qualitative. The results of this study indicate that Jungian psychological analysis offers an intriguing approach to understanding the phenomenon of housewifization in the context of photojournalism. This paper hopes to provide new insights into how media shape our perceptions of gender roles in society and pave the way for deeper reflection on the cultural and psychological implications of this phenomenon.

Keywords: housewifization, Jungian psychological theory, photojournalism, psychology.

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Introduction

In this modern era, mass media has a significant role in shaping people's perceptions of various aspects of life, including gender roles in the household. One aspect that attracts attention in this context is the representation of housewives in the mass media. This phenomenon is often triggered through what is called "housewifization." According to Maria Mies in an article written by Dzikri et al. (2021), housewifery is part of the division of labor by placing women to work as housewives. In real practice, housewifery is a process in which the role of the housewife is reduced to a narrow stereotype, limited to purely domestic matters, and sometimes accompanied by marginalization from the public sphere.

This is in continuity with the social culture that grows and develops in Indonesia. In an article written by Limilia & Prasanti (2016), it is stated that there are three main elements of women's duties in the household, namely as wives, educators and housewives. Then the mother's role is only limited to how she can raise children and help the family survive. Although there have been significant changes in the dynamics of the modern family and the role of women within it, media representations still often capture the traditional image of the housewife tied to home and family. According to Hall (2005: 18-20), representation is the

ability to describe or imagine. Julia T. Wood (Ibrahim, 2007) explains that there are three consequences of the mass media's representation of gender: (1) The mass media transmits unrealistic gender values about men and women; (2) The mass media even encourages society to pathologize normal human functions and bodies; and (3) Mass media normalizes masculinity and femininity through media (Melati & Muhamad, 2022).

The visual culture of housewifery appears through various types of media, but one form that is easily found in everyday life is photojournalism. These photos often depict stereotypical images of housewives. Reproductive functions, such as giving birth and breastfeeding, are also often the focus in the representation of women in photojournalism. In relation to mass media and news, constructionists view that the reality in mass media, namely news, is not an objective reality, but rather a reality that has been constructed by its creator, namely the journalists/media themselves (Basit, 2022: 75). In the analysis of works of art - in the context of this research, namely the medium of photography, a psychological approach often provides insight into understanding how photojournalists in mass media construct reality in reporting from a personality perspective. Questions such as "what drives an artist (or photographer) to create a work" are the thoughts that underlie the birth of psychological theories in art. Damajanti (2016: 17) writes that the creation process can be grouped into two, namely theories based on inspiration, unconscious aspects and theories based on strong conscious desire or will.

One psychological theory that can provide deep insight is Carl Gustav Jung's theory, which highlights the importance of archetypes and complexes in shaping human perception and behavior. According to Jung, these archetypes can take the form of dreams, fantasies, myths, literature and other sources of imagination (Afifulloh, 2022). In the context of housewifery, Jungian psychological analysis offers an interesting approach to understand this phenomenon more deeply. Jung's view of individual personality is interesting to study in this analysis because this theory succeeded in finding relationships between past events and present events in individuals (Palongo et al., 2023). Carl Jung believed in the view that the shadows of the past influence the psychology of every individual in the present.

Within the framework of Jung's theory, archetypes are universal patterns in the human mind that influence perception and behavior. Representations of housewifery in the media can be understood as manifestations of certain archetypes related to the role of motherhood and the household. There is also the Theory of Collective Consciousness developed by Carl Gustav Jung which offers an interesting view of how cultural symbols and myths influence human behavior and perception.

This article aims to dig deeper into how Jungian psychological analysis can provide valuable insight into the phenomenon of housewifery in the media, particularly in the context of photojournalism. The visual culture of housewifery in the media is an interesting phenomenon to analyze because it reflects broader social and cultural dynamics around gender roles in society. By understanding

how these representations are constructed and reinforced in the media, we can be more aware of their impact on public perception and encourage more inclusive and progressive change in gender representation in the media. This analysis of the representation of housewifization in photojournalism using an approach involving Jungian psychological theory will not only provide new insights into how the media shapes our perceptions of gender roles in society, but also pave the way for deeper thinking about the cultural and psychological implications of this phenomenon.

Methodology

The method used in this research is qualitative research, that is, research findings are not obtained through statistical procedures or other calculation methods, but from data collected using various means (Strauss, 2003: 4-5). This is supported by Moleong (2004: 4) that the qualitative approach is a research approach with data collected in the form of words, pictures and not numbers. The data source is the subject where the data is obtained. The main data sources in qualitative research are words and actions, the rest is additional data such as documents and others (Moleong, 2004: 157).

In carrying out this research, the researcher started with observations in the form of looking for data sources, namely documents in the form of photographs obtained from the site antarfoto.com. The selection of photo samples was carried out randomly and was considered sufficient to represent the research variables. There were five photo samples analyzed. The instruments used to obtain photo samples are computer hardware and software. Apart from data sources in the form of Antara Foto journalistic photos, supporting data is also needed such as library sources (including books, magazines, articles, journals) and library pages.

Results and discussion

Carl Gustav Jung was an innovative and influential thinker in the history of psychology. Through the development of his revolutionary theories, he has paved the way for a deeper understanding of the human subconscious and its psychic complexities. His rich legacy continues to inspire and influence the field of psychology and other disciplines to this day. In a small town in the corner of Switzerland, Carl Gustav Jung was born on July 26, 1875. The only son of a unique family. His father, Paul Jung was a Protestant minister, a passionate church activist. Meanwhile, his mother, Emilie, is interested in the mystical world (Harbunangin, 2016). Jung's early education took place in Basel, Switzerland, where he showed a strong interest in the study of nature.

Carl Gustav Jung graduated from the medical faculty of Basle University in 1900. In 1913, he stopped being a lecturer to specialize in research (Janah et al., 2020). During his studies in Zurich, he became acquainted with Sigmund Freud, who later became his mentor and had a major influence on the development of his psychological thinking. One of Jung's greatest contributions to psychology was the development of the theory of analytical psychology, which emphasized

the importance of the unconscious in shaping human behavior. He introduced concepts such as complexes, archetypes, and the collective unconscious, which changed traditional views of the structure and function of the human psyche. Despite initially working closely with Freud, their relationship became strained due to differences of opinion about the nature of the unconscious. And from this split, Jung then went on a research trip in several parts of the world and developed psychological principles that were different from theory (Suryosumunar, 2019). In 1913, Jung decided to begin developing his psychological theories independently.

Jung is also known for his contributions to the fields of clinical psychology and dream analysis. He developed the technique of dream analysis as a way to reveal the contents of the subconscious and understand the underlying psychological conflicts. Jung's legacy in the world of psychology is enormous. He has influenced various fields, including psychotherapy, anthropology, literature, and religion. His concepts such as introvert-extrovert, complexes, and archetypes are still the focus of research and debate in the world of modern psychology.

Jungian Psychological Theory

Fadilah et al. (2023) wrote that Jung's analytical psychological theory states that a person's personality is divided into three levels of consciousness, namely consciousness and ego, personal unconscious and complexes, and unconscious. collective unconscious and archetypes. This Jungian psychology approach is different from Freud because Jung added the personality part, namely the collective unconscious, as knowledge that we have from birth. This knowledge is realized indirectly but can influence behavior and some emotions.

In his Collective Unconscious Theory, Jung believed that every person has motivation and it does not only consist of life experiences, but also emotional influences from ancestors. There is an image that is owned by the collective unconscious (Habsy et al., 2024). Collective Unconscious Theory refers to the idea that there is knowledge, experience, and symbols that are universal and exist in the collective subconscious of all humans. These symbols appear in human culture, myth, and religion, and play an important role in shaping human perception and behavior.

The Collective Unconscious refers to the knowledge, experiences, and symbols inherited collectively by humans and stored in the subconscious. According to Jung, these symbols appear in dreams, myths, folklore, and other cultural expressions, and have a powerful influence in shaping human thought and behavior.

Archetype Theory is one of the greatest contributions to the history of psychology developed by Carl Gustav Jung. According to Jung, archetypes play an important role in individual development. They form the basis of collective consciousness and assist in the process of individuation, namely the search for personal wholeness and deeper self-understanding.

Archetypes do not have their own form but act as organizing principles (Damajanti, 2006). appears in various ways in human culture, including in

mythology, folklore, art, and religion. What is found in dreams as symbols are also manifestations of archetypes. In the framework of Jung's theory, archetypes are universal patterns in the human mind that appear consistently in various cultures and eras.

One of the most relevant archetypes in this context is the mother archetype. The mother as an archetype represents a maternal figure who is full of love, healing, and protection. Therefore, to be able to understand how patterns of thought and behavior develop, it is necessary to understand the mother's character as a central figure in the development of a society (Andalasa & Sugiarti, 2021). In photojournalism, representations of housewives are often influenced by this archetype, highlighting their role in caring for and nurturing the family. The mother archetype is an archetype that appears in human life and is associated with objects or places that symbolize fertility and protection. Jung explained that the archetype of the great mother contains motherly love, caring, wisdom, the instinct to help and protect, and gentleness (Kasemetan et al., 2022).

Representation of Housewives in Photojournalistic Media

Mass media has a strong influence in shaping people's perceptions about various aspects of life. The media perspective in photojournalism also plays a role in shaping society's cultural understanding. Through the selection of images and narratives, media can help convey the meaning of culture, traditions or social changes that are taking place. The use of symbols in photojournalism can also shape people's perceptions of certain values and norms. Photojournalism is able to record something quickly, objectively, and contains news and information (Romadhoni, 2023). Photojournalism also has strong visual power in telling stories. The characteristics of photojournalism are that it has news value or is news itself, complements a news story or article, and is published in a mass media (Lutfi et al., 2024).



[Source: antarfoto.com, 2011]
Figure 1. Photo of a mother receiving PKH funds

The representations chosen by the media not only reflect social reality, but also shape it. In this context, photojournalism is a powerful medium for conveying social and cultural messages, one of which is about gender roles. Photojournalistic media often reinforces the traditional image of housewives who are tied to the household and domestic affairs.

The photo in Figure 1 shows three people, namely a man in an orange shirt, a mother and her child. In the photo, a man can be seen giving some money and it is accepted by the woman who is on the opposite side of the man. You can see a window with iron bars as a barrier to the interaction between the two people.

The reality in this photo is a form of construction by the news media which is represented by the photojournalist's point of view. The choice of visual symbols such as iron-barred windows and the angle at which the photo was taken shows the collective unconsciousness of individual photojournalists regarding their knowledge in the past, even though this knowledge was not realized before birth. This is in line with Jung's view of the Collective Unconscious, referring to knowledge, experiences and symbols inherited collectively by humans and stored in the subconscious. Knowledge and experience from the past, the image of the mother in photo 1 shows the phenomenon of housewifery from the perspective of patriarchal culture, namely that men are always perceived and placed in a productive function, as breadwinners in public spaces, while women only receive bread. Supported by a barred window which is a symbol of confinement, representing women as figures imprisoned in patriarchal cultural discrimination.

PENGALIHAN STATUS TAHANAN

🕒 11 Oktober 2012 14:40



[Source: antarfoto.com, 2012]
Figure 2. Female prisoner holding a child

The second photo (Figure 2) also shows the subject's mother who is also seen with her child. In the photo you can see several female figures and one of them is holding a toddler. They were wearing orange vests and looked listless.

This photo talks about the role of women being synonymous with the job of taking care of children, even when dealing with the law, this role cannot be abandoned. In the cultural and social system of most Indonesian people, women are perceived and placed solely in a reproductive function (continuing offspring and raising children). So when a woman is faced with a situation outside her domestic duties, she must bring her child with her. Apart from that, news about women and children who commit crimes also depicts irrelevant things, which ultimately puts women and children in a corner (BAKTI, 2020).

In Carl Gustav Jung's analytical psychology, the mother archetype is a universal symbol that represents aspects such as protection, affection, care, and sacrifice. The mother archetype reflects a mother figure who provides a sense of security and stability for her children.

This photo reflects the mother archetype through several aspects:

1. Protection and Affection: Even in a difficult situation, the mother in the photo still holds and protects her child, showing that a mother's protective instinct remains strong even when she is in a vulnerable position.
2. Sacrifice: By wearing an orange vest that indicates suspect status, the mother may feel a double burden—both as an individual who must face legal consequences and as a mother who must protect and care for her child.
3. Emotional Stability: The presence of children near the mother can be a source of calm and emotional support for the mother herself, illustrating a reciprocal relationship in which both provide mutual support.

Photojournalists have an important role in reconstructing reality by utilizing their personal experiences and collective unconscious. A photojournalist chooses the most striking moments, which can tell a story in one frame. In this photo, the moment the mother holds the child in an orange vest was chosen to emphasize the contrast between affection and legal status. In this way, photojournalists not only capture images but also build rich narratives through visual elements that can connect viewers to the larger story behind the moment. Their personal experiences and understanding of symbolism and human emotion help them create works that are not only visual documentation, but also powerful communication tools.

Symbols in the Representation of Housewives

Symbols are part of reality that function as communication and are the basis for shared understanding (Izzati & Ratyaningrum, 2021). Jung in Gauding stated that symbols are the key to knowing humans. Archetypal or primordial symbols reflect the basic patterns and universal themes of all humans, so that today's human reactions to life are the same as the reactions of humans before them (Zainsjah & Damajanti, 2018).

Symbols of housewifery or stereotypes of housewives in photojournalistic media reflect and influence collective awareness about the role of mothers in society. For example, the image of a mother carrying a child in a sling in various situations amidst social, economic and health issues.



[Source: Prastiti, 2024]

Figure 3. Photo of a mother holding child in BNPB tent

Cultural and Social Implications

Housewifization has significant cultural and social implications. Representations that continually reinforce the traditional image of housewives can influence people's perceptions of gender roles in society. This can also influence individual thought patterns and behavior, both directly and indirectly.

By investigating the phenomenon of housewifery in the context of photojournalism, we can identify certain patterns in media representations and understand how these representations can be influenced by social, cultural and political contexts. This research can also open up space for change and development in gender representation in the media, by promoting more inclusive and progressive representation.

Conclusion

Using the lens of Jungian psychology theory, namely Archetypes and Collective Consciousness, we can better understand the importance of the representation of housewifery or the housewife stereotype in photojournalistic media, one of which is as a reflection of gender roles in society. Carl Gustav Jung's archetype theory has made a significant contribution to our understanding

of the subconscious of photographers as human beings and its influence on how they represent housewives in photographs.

With the Collective Awareness Theory, it can better understood how the representation of housewives in photojournalistic media reflects and influences collective awareness about gender roles in society. Carl Gustav Jung's Theory of Collective Consciousness provides a powerful framework for understanding the role of maternal symbolism in society. By exploring the links between maternal symbolism and Collective Consciousness, we can gain a deeper understanding of how these symbols shape culture, identity, and human perception at large.

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