The Deconstruction of Women's Values in #MeToo on Instagram

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Abstract

This study aims to explain and reflect on the deconstruction of women's values disseminated through #MeToo on Instagram. This issue tends to be overlooked in previous studies. The findings in this study show that the deconstruction of women's values disseminated in Instagram is not least done in the context of dominant attitudes, identities, and ideologies labelled on women. The deconstruction is not only influenced by cultural, structural, and spiritual factors, but also oriented towards values that are evaluative, negotiative, and repressive towards the dominant meanings labelled on women.

Keywords: deconstruction, women, values, gender, #MeToo, Instagram.

1. Introduction

The dissemination of symbols and language in social media spaces by Dawskin (1976) is a cultural activity that can deconstruct a value from a social reality to be more actual but contextualised. The deconstruction of these values can be seen through the dissemination of women's issues on Instagram. The deconstruction of women's values on Instagram based on the concept of Beskow et al. (2020) is a characteristic of the cultural function of social media that can form variations, selections, and retention of ideologies and social identities that are interpreted hierarchically. Therefore, the deconstruction of women's values on Instagram is a fascinating phenomenon that can be explained and reflected contextually. Fernando et al. (2023) also said that disseminating symbols and language on Instagram is a crucial context to explain

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and reflect the ideological values represented through the parody of content. This context is the basis for this study, which explains and reflects women's issues deconstructed in Instagram social media.

Studies that discuss women's issues in social media so far focus on three contexts. First, studies focus on the potential exploitation of women in social media (Alsawalqa & Alrawashdeh, 2022; Nazar, 2022; Sumita, 2014). Second, studies focus on the involvement of women in pornographic activities on social media (Finnerty, 2019; Neville, 2015; Pfaus, 2023). Third, studies discuss women's involvement in bullying as perpetrators and victims on social media (Adenrian et al., 2023; Alarfaj et al., 2023; Osumah & Egeran, 2020). In general, studies that discuss women's issues disseminated through social media spaces only focus on three dominant contexts such as exploitation, pornography, and bullying. Thus, it can be said that studies that discuss women's issues disseminated in social media have not been conducted comprehensively, especially studies that discuss the deconstruction of women's values disseminated in Instagram social media.

The deconstruction of women's value in Instagram not only contains complex characteristics and meanings but also evaluates its often discriminatory social systems and structures (Larasati & Fernando, 2023). Hu et al. (2020) also said that the dissemination of symbols and language in social media is not only a form of online-based communication patterns but also often aims to deconstruct people's perceptions of the value of an ideology through the content displayed. Scarcelli & Farci (2024) also said that the discussion of women's issues disseminated in the social media space is a fascinating context. However, studies that discuss women's issues disseminated through social media have not been conducted comprehensively, especially those that explain and reflect on the deconstruction of women's values in Instagram social media. Therefore, the purpose of this study is not only to respond to the shortcomings of previous studies but also to explain and reflect on the forms, factors, and values formed from the deconstruction process of women on Instagram.

The deconstruction of women's values on Instagram contains complex characteristics and meanings when evaluating established ideas and ideologies. This context is a very important phenomenon to explain to reflect knowledge and meaning about the meaning and meaning of women on Instagram. This study focuses on three questions. First, what are the forms of deconstruction of women's values disseminated on Instagram? Second, what factors influence the deconstruction of women's values disseminated on Instagram? Third, what is the meaning orientation of the deconstruction of women's values disseminated on Instagram? In line with that, this study is also based on the argument that the dissemination of language and symbols on Instagram is not only a pattern and characteristic of an online-based form of communication but

also a process of deconstruction that is evaluative of the values labelled against women by social systems and structures.

2. Literature review

2.1. Deconstruction

Deconstruction is a concept used in literary approaches that are radically interpretive and developed in the post-structuralist era (Chiasson & Davidson, 2012). The concept of deconstruction evolved from Derrida's idea of explaining the origin of meaning and the ongoing contrast between language and symbols in representing a social reality (Eberwine & Kim, 2015). Deconstruction is a concept that is often used to test the consistency of meaning and meaning represented through language and symbols arranged in a text (Derrida & Caputo, 2020). The deconstruction positions that language and symbols as a collection of texts that are not neutral but contain a network of meanings that are differential and even contradictory to the dominant meanings and meanings (Beardsley et al., 1980). This context is also confirmed by Fang (2017), who states that language and symbols are texts that contain complex meanings of the reality represented. The complexity of these meanings can be explained in depth through the concept of deconstruction (Fernando et al., 2022).

Deconstruction is a concept based on contesting or resisting dominant meanings represented through language and symbols arranged in a text (Reynolds, 2014). The concept of deconstruction also emphasises three fundamental elements. First, deconstruction is a form of open criticism that gives rise to acceptance or rejection. Second, deconstruction is a form of conventional criticism that fights for space and the legitimacy of meaning (Mokhtar et al., 2024; Santoso et al., 2023; Yohana, 2023). Third, deconstruction is a form of reinterpretation of the dominant definitions and meanings in a social system or structure (Yun, 2022). These three elements can be used to identify and evaluate the dominant meanings represented through language and symbols in a text. Therefore, the concept of deconstruction assumes that the language and symbols arranged in a text contain meanings and meanings that are not neutral, so the concept of deconstruction is the antithesis of the concept of construction (Rocha, 2020).

2.2. Gender equality

Gender equality is a concept that positions women's groups to be treated equally or equally with men's groups. Gender equality often underlies a concept of justice, especially in the division of roles and responsibilities between groups of women and men (Ruzycki et al., 2019). This context is also in line with what oleh Sharma & Sharma (2015) said, that gender equality can be used to distribute access to justice and various kinds of opportunities that have been discriminating against women's groups. However, in Carter's (2014) view, justice in the concept of gender equality is not only based on evaluating role standardisation, double burden, subordination, and marginalisation but also must be able to minimise the occurrence of violence against women and men. In line with that, Wijayati et al. (2021) also conceptualised that the concept of justice based on gender equality can be realised through four essential elements: access, participation, control, and obtaining equal benefits following the subject's interests (Jackson, 2018; Muassomah, 2023).

The concept of gender equality in practice is still complicated to implement in a patriarchal society that positions women as a subordinate group or second personality. This context is also dominantly influenced by the traditions and culture of the community that have been passed down from generation to generation (Jadoon, 2024). In line with that, Hoppe (2019) also said that women in their social system and structure are often positioned as subsystem groups. Women as a subsystem group in their social structure can be reflected through Bahrami-Rad (2021) view that women are often positioned as the property of their fathers or husbands, making women's bargaining power deficient in their social structure. Therefore, gender equality must be campaigned for to evaluate the acts of discrimination and intimidation often experienced by women's groups in their social environment (Heath & Tan, 2020). Thus, women's welfare and quality of life are increasingly guaranteed in their social environment (Burnay et al., 2022).

2.3. Instagram

As social media, Instagram is often used as a forum for online communication and interaction (Appel et al., 2020). In line with that, Grover et al. (2022) state that social media, such as Instagram, is also used to communicate specific ideas and ideologies. This context occurs because Instagram is not only a source of information but also a source for people to evaluate reality (Azhar et al., 2024; Hakim et al., 2024; Karadžić & Ristić, 2022). Instagram social media can also disseminate a perspective and form an ideology that reinforces shared

narratives linguistically and symbolically (Cinelli et al., 2021). The open and participatory nature of Instagram gives the potential to disseminate values and traditions without any time and space constraints (Mohajerani et al., 2015; Piccioni et al., 2023). Therefore, social media such as Instagram has become a locus for practitioners to explain and reflect on social issues that are actual yet contextualised (Kim, 2023).

Social media, such as Instagram, is a top-rated platform for disseminating ideas and ideologies in the post-modern era. Instagram social media is a very strategic platform for constructing and deconstructing a social reality, so Instagram social media users compete to master the issues they disseminate (Haque et al., 2022). The construction and deconstruction of reality in Instagram social media indicate that the language and symbols disseminated contain meanings and meanings that are not neutral (Golbeck, 2019). This context can be seen and reflected through issues on Instagram social media, often giving rise to controversial meanings represented through language and existing symbols (Goyanes et al., 2021). The dissemination of language and symbols through the Instagram social media space often triggers various kinds of conflicts because they are influenced by their users' various meanings and interpretations (Digdoyo, 2018). Patterns of interaction and communication on social media platforms have influenced the meaning and interpretation of social reality (Fernando et al., 2023; McMullan, 2020).

3. Method

This study coincided with World Women's Day on 8 March 2023. However, this study only focuses on explaining and reflecting on women's issues disseminated through Instagram social media. Suk et al. (2024) also said that issues disseminated in social media have symbolic characteristics and meanings that are important to explain in the contemporary social and cultural context. In line with that, this study is also based on three considerations. First, women's issues disseminated through Instagram social media are central and not comprehensively considered in previous studies. Secondly, women's issues disseminated on Instagram social media have such complex characteristics that they are essential to explain. Third, women's issues in the social media era are also a crucial context to reflect. These three considerations are the basis for this study, describing and reflecting on women's issues disseminated through the Instagram social media space.

This study is a descriptive qualitative study that relies on primary and secondary data. The primary data used in this study are meme images obtained through an in-depth investigation of 1,500 meme images. The process of

searching and reading the meme images started from 8 to 31 March 2023 using the search hashtag #metoo. The meme images were selected and read by five authors who quickly focused on the symbols and language in the meme images. The reading process focused on three essential contexts in the meme images. First is the reading of the symbols and language of meme images regarding the deconstruction of women. Second, the reading of the symbols and language of meme images regarding the factors that influence the deconstruction of women. Third, the reading of the symbols and language of meme images regarding the meaning of the deconstruction of women through Instagram social media. Secondary data in this study is obtained through reading books, websites, and journal articles relevant to the focus of this study's discussion.

The data analysis in this study refers to the process conducted Miles & Huberman (1994) which focused on three processes. First, data reduction is the process of rearranging data into a more systematic form based on the classification of data obtained according to the form, factors, and context of data trends. Second, data verification is the process of summarising the data that has been reduced thematically. Third, displaying data is the process of describing the data obtained and then displaying it in the form of a table containing meme images and descriptions of meme images that have been verified following the relevance of the discussion in this study. From these three processes, the next step is to analyse the data inductively as a basis for interpreting the data that has been collected. Interpretation is done by restating and reflecting on the data following the ideas, patterns, and socio-cultural context the data represents. The process and stages of analysis made it possible to obtain a conclusion about the phenomenon under study.
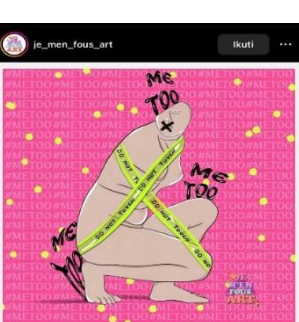
4. Result

The deconstruction of women's values on Instagram has many complex forms and meanings. Jakaza (2022) also said that disseminating content in social media is not only a manifestation of communication practices but also an effort to deconstruct established ideologies, symbols, and identities. The findings in this study not only explain the forms of deconstruction but also reflect the factors and meanings formed through deconstructing the value of women on Instagram.

4.1. The deconstruction of women's value in Instagram

The deconstruction of women's value in Instagram appears in three dominant contexts, namely, deconstruction in the context of attitude, identity, and ideology. Fernando et al. (2022) also said that social media is not only used as a space for communication and interaction but also to deconstruct values in an established social system and structure. This context can be seen and reflected in Table 1.

Table 1. Deconstruction of women's value in Instagram.

Attitudes Deconstruction	Figure 1. Attitude	Figure 2. Attitude
The deconstruction of women's values on Instagram appears in the context of attitudes. The context can be seen in Figure 1, uploaded by an account called *ourstreetsnow,* and Figure 2, uploaded by an account called *geloramassa.*		
Identity deconstruction	**Figure 3. Identity**	**Figure 4. Identity**
The deconstruction of women's values on Instagram appears in the context of identity. The context can be seen through Figure 1 of identity uploaded by an account called *childhoodfractured* and Figure 2 uploaded by an account called *increase.inculusive.*		
Ideological deconstruction	**Figure 5. Ideology**	**Figure 6. Ideology**
The deconstruction of women's values on Instagram appears in the context of ideology. The context can be seen through ideological Figure 1, uploaded by an account called *je_men_fous_art,* and ideological Figure 2, by an account called *pinkstinks_de.*		

Source: Instagram social media.

Table 1 shows the deconstruction of women's values on Instagram, which are often disseminated through the context of attitudes, identities, and ideologies and which are often labelled on women by their social systems and structures. In line with that, Table 1 also contains three important classifications regarding the deconstruction of women's values disseminated on Instagram.

First, the deconstruction of women's values disseminated on Instagram does not appear as a reinterpretation of women's attitudes. This context indicates that the dissemination of women's figures on Instagram is not only a parody of content but also an effort to deconstruct the value of women's attitudes. This context can be reflected through the display of Figure 1 and Figure 2.

Second, the deconstruction of women's values disseminated on Instagram does not appear as a reinterpretation of women's identity. This context indicates that disseminating women's figures on Instagram is not only a parody of content but also an effort to deconstruct the value of women's identity. This context can be reflected through the display of Figure 3 and Figure 4.

Third, the deconstruction of women's values disseminated on Instagram does not appear as a reinterpretation of women's ideology. This context indicates that the dissemination of female figures on Instagram is not only a parody of content but also an effort to deconstruct the value of women's ideology. This context can be reflected through the display of ideological Figure 5 and Figure 6.

The deconstruction of women's values disseminated on Instagram shows a complex and contextual meaning. The deconstruction is often carried out in the context of women's attitudes, identities, and ideologies that are often carried out and disseminated on Instagram. Therefore, the deconstruction of women's values disseminated on Instagram has not only gone beyond the characteristics of communication and interaction patterns but is also an effort to evaluate the dominant meanings and interpretations of women's attitudes, identities, and ideologies that often objectify women.

4.2. A contributing factor to the deconstruction of women's value on Instagram

The deconstruction of women's values disseminated on Instagram is influenced by three dominant factors, namely, cultural, structural, and spiritual factors. Fernando & Larasati (2024) also said that issues disseminated on social media platforms not only emerge and evolve naturally but are also influenced by factors essential to society. This context can be seen and reflected in Table 2.

Table 2 shows that the deconstruction of women's values on Instagram is influenced by cultural, structural, and spiritual factors, which often position women as objects by the social system and structure. In line with that, Table 2 also contains three important classifications of factors that contribute to the deconstruction of women's values disseminated on Instagram.

Table 2. Contributing factors that influence the deconstruction of women's values on Instagram.

Cultural factors	Figure 7. Cultural	Figure 8. Cultural
Cultural factors influence the deconstruction of women's values on Instagram. The context can be seen in Figure 7, uploaded by an account with the username movemenforwomensempowerme nt, and Figure 8, uploaded by an account with the username lecturadelujo.		
Structural factors	**Figure 9. Structural**	**Figure 10. Structural**
Structural factors influence the deconstruction of women's values on Instagram. The context can be seen in Figure 9, uploaded by an account named *masagumu,* and Figure 10, uploaded by an account named *sikhexpo.*		
Spiritual factors	**Figure 11. Spiritual**	**Figure 12. Spiritual**
Spiritual factors influence the deconstruction of women's values on Instagram. The context can be seen in Figure Spiritual 11, uploaded by an account named *perempuanberkisah,* and Figure 12, uploaded by an account named *omomongdotcom.*		

Source: Instagram social media.

First, the deconstruction of women's values on Instagram is influenced by cultural factors. The deconstruction indicates that the dissemination of

women's figures on Instagram does not just exist and evolve but is influenced by contextual, cultural factors in a society. The context can be reflected through Figure 7 and Figure 8.

Second, the deconstruction of women's values on Instagram is influenced by structural factors. The deconstruction indicates that the dissemination of women's figures on Instagram does not just appear and develop but is influenced by structural factors contextualised in society. The context can be reflected through the display of Figure 9 and Figure 10.

Third, the deconstruction of women's values on Instagram is influenced by spiritual factors. The deconstruction indicates that disseminating women's figures on Instagram does not just emerge and evolve out of thin air but is influenced by contextual spiritual factors in a society. This context can be reflected through the display of Figure 11 and Figure 12.

The deconstruction of women's values disseminated on Instagram is influenced by complex contextual factors. Cultural, structural, and spiritual factors have become the basis for the deconstruction of women's values disseminated on Instagram. In other words, the deconstruction of women's values disseminated on Instagram not only emerges and evolves naturally but is also influenced by cultural, structural, and spiritual factors, which often discriminate against women.

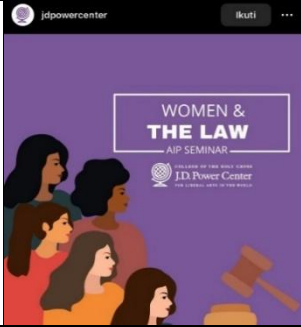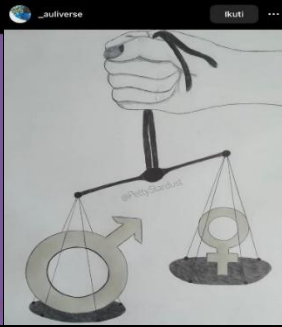### 4.3. Making sense of deconstruction of women's value on Instagram

The deconstruction of women's values disseminated on Instagram is oriented towards three dominant meanings, namely, deconstruction oriented towards evaluative, negotiative, and repressive meanings. Xu & Jing (2024) also said that narratives and symbols disseminated in social media contain meaning orientations that are complex and contextual in perceiving social reality. This context can be seen and reflected through the display of Table 3.

Table 3 shows the meaning orientation of the deconstruction of women's values on Instagram, which is evaluative, negotiative, and repressive. In line with that, Table 3 also contains three important classifications regarding the meaning orientation of the deconstruction of women's values disseminated on Instagram.

First, the deconstruction of women's values disseminated on Instagram is frequently oriented towards evidential meanings. The deconstruction of women's values is not only a form of symbolic expression disseminated on Instagram but also orientated towards evaluative meanings towards the discrimination experienced by women. This context can be reflected through the display of Figure 13 and Figure 14.

Table 3. Meaning orientation of women's value deconstruction on Instagram.

Evaluative meaning	Figure 13. Evaluation	Figure 14. Evaluation
The meaning orientation of the deconstruction of women's values on Instagram is evaluative. The context can be seen in Figure 13, uploaded by an account named *jdpowercenter,* and Figure 14, uploaded by an account named *_auliverse.*		
Negotiating meaning	**Figure 15. negotiation**	**Figure 16. negotiation**
The meaning orientation of deconstructing women's values on Instagram is negotiative. The context can be seen in Figure 15, uploaded by an account named *nordicmodelnow,* and Figure 16, uploaded by an account named *drproudman.*		
Repressive meaning	**Figure 17. repressive**	**Figure 18. repressive**
The meaning orientation of deconstructing women's values on Instagram is negotiation. The context can be seen in Figure 17, uploaded by an account called *pacarunpad,* and in Figure 18, uploaded by an account called *verogutierrezoficial.*		

Second, the deconstruction of women's values disseminated on Instagram is frequently oriented towards negotiative meanings. The deconstruction of women's values is not only a form of symbolic expression disseminated on Instagram but also oriented towards meanings that are negotiative towards the position of women in the system and its social structure. This context can be reflected through the display of Figure 15 and Figure 16.

Third, the deconstruction of women's values disseminated on Instagram is frequently oriented towards repressive meanings. The deconstruction of women's values is not only a form of symbolic expression disseminated on Instagram but also oriented towards repressive meanings against the treatment of the often intimidating social system and structure. This context can be reflected through the display of Figure 17 and Figure 18.

The deconstruction of women's values disseminated on Instagram is oriented towards complex and contextualised meanings. The deconstruction of women's values disseminated on Instagram is oriented chiefly towards evaluative, negotiative, and repressive meanings. In other words, the deconstruction of women's values disseminated on Instagram does not only emerge and evolve naturally. However, it is also influenced to be oriented towards evaluative, negotiative, and repressive meanings, not least intimidating women.

5. Discussion

The deconstruction of women's values on Instagram has very complex characteristics. This context can be seen through three important findings in this research. First, the deconstruction of women's values on Instagram often appears in the context of attitudes, identities, and ideologies that frequently objectify women. Second, the deconstruction of women's values on Instagram is often influenced by cultural, structural, and spiritual factors that often discriminate against women. Third, the deconstruction of women's values on Instagram is oriented towards evaluative, negotiative, and repressive meanings that often intimidate women. These three findings show that deconstructing women's values on Instagram contains complex forms, factors, and contexts. This context indicates that the spread of women's figures on Instagram represents the characteristics of social media-based communication and interaction patterns and efforts to deconstruct dominant attitudes, identities, and ideologies that are unaccommodating, discriminatory, and even intimidating to women.

This study reflects that the deconstruction of women's value on Instagram shows that women are still subordinate in the social system and structure. Deere et al. (2013) also said that women in a patriarchal social system and structure position them as a second personality group, thus influencing how women treat them to become increasingly discriminatory and intimidating. This context is the dominant factor influencing the emergence of efforts to deconstruct women's values disseminated on Instagram. The deconstruction of women's values on Instagram, if reflected through the views of Beskow et al. (2020), is

an effort to disseminate ideas and ideologies that function to evaluate cultures that experience objectification, commodification, or even retention that occur in the established social systems and structures of society, as the meanings and interpretations labelled on women's groups that do not accommodate the welfare of women as subjects in their social environment.

The deconstruction of women's values on Instagram is a dissemination of content and a form of symbolic expression to evaluate the meanings labeled against women's groups. Haque et al. (2022) also said that disseminating language and symbols through social media spaces aims to create a conflict and evaluate values, ideologies, and meanings established in society. Apart from aiming to deconstruct established meanings, disseminating language and symbols through the Instagram social media space can influence the perspective of its users in perceiving a social reality (Airlangga PH et al., 2024; McMullan, 2020; Munjiah, 2023). In other words, the dissemination of language and symbols carried out through the Instagram social media space is not only used to disseminate the ideas of its use in perceiving a social reality but can also be used to deconstruct identities and ideologies in the established social systems and structures of society.

The findings in this study differ from previous studies. Studies that discuss women's issues disseminated through Instagram only focus on socialising the latent dangers of exploitation, pornography, and bullying (Alarfaj et al., 2023; Nazar, 2022; Pfaus, 2023). However, the findings in this study show that disseminating women's issues on Instagram is a form of deconstruction of women's values labelled by their social structure. In the view of Galuh Larasati et al. (2023), this context occurs because of the characteristics of Instagram social media, which is very strategic to be utilised by its users in deconstructing a social reality. The deconstruction of women's values on Instagram social media indicates that the language and symbols disseminated have meanings and meanings that are not neutral (Golbeck, 2019). Therefore, Instagram social media is not only a democratic platform for online communication but can also be used to manifest the concept of gender equality towards women on a massive scale (Burnay et al., 2022).

The deconstruction of women's values disseminated on Instagram contains complex meaning characteristics. The deconstruction has reinterpreted the value and meaning of women to become more contextualised. Mohajerani et al. (2015) also said that Instagram's open and participatory characteristics allow the platform to disseminate ideas and ideologies without time and space limitations. Social media such as Instagram can be utilised to campaign for gender equality in the social media era (Burnay et al., 2022). In line with that, the critical findings in this study can also be used as a lesson learned for Instagram social media users in positioning and defining women

according to the subject's interests. Therefore, in addition to realising and campaigning for the concept of gender equality based on social media, the deconstruction of women's values disseminated through Instagram is crucial to ensure women's welfare and quality of life in their social environment.

6. Conclusion

The deconstruction of women's values on Instagram can be reflected through three critical findings in this study. First, the deconstruction of women on Instagram is done in the context of attitudes, identities, and ideologies labelled to women. Second, the deconstruction of women on Instagram is influenced by cultural, structural, and spiritual factors dominant in society. Third, the deconstruction of women on Instagram is oriented towards evaluative, negotiating, and repressive meanings, which women carry out. From these three findings, it can be reflected that the deconstruction of women's values on Instagram is not only a pattern and characteristic of an online-based form of communication but also a form of deconstruction that is evaluative of the values labelled against women by the social system and structure.

The findings in this study differ from previous studies. Studies that discuss women's issues disseminated through Instagram only focus on socialising the latent dangers of exploitation, pornography, and bullying. However, the findings in this study show that disseminating women's issues on Instagram is a form of deconstruction of women over the dominant meanings and interpretations labelled by their social structure. The findings in this study are not only expected to be a dialogical basis for gender and media studies but also a preference to explain women's issues that are disseminated in social media in an actual but contextual manner.

This study also has weaknesses in the data collection process, which is only carried out through an investigation process through the Instagram social media platform using the search hashtag #metoo. Therefore, the data obtained in this study only refers to the description of language and symbols arranged in meme images disseminated in #metoo on Instagram. However, the weaknesses in this study are expected to be the basis for future studies, especially those that want to explain the motivations and perceptions of audiences in interpreting women's issues disseminated on Instagram by conducting intensive interviews to obtain a more reflective and subjective understanding.

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