

GENDER BIAS IN JAVANESE SOCIETY: A STUDY IN LANGUAGE FORMS CHOICE TO MEN AND WOMEN

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ABSTRACT

This research aimed to reveal different ways of thinking of society for men's and women's positions from the sociolinguistic point of view to accomplish the previous research. The research was conducted by studying language data in sentence formation on short story (fiction) and article (nonfiction). The short story and article used as data sources originated from internet media. This research used a qualitative descriptive method. The data were analyzed using equality and distributional methods. The finding data are classified into two: language form choice difference is based on linguistic factor and non-linguistic factor. Linguistic factor includes morphology, lexicon, phrase, compounds words, idiom. Non-linguistic factor includes the use of husband's and wife's names; call of husband's name after wife's proper name. The research shows that gender bias in Javanese society is expressed in differences in language forms choice to men and women. The language forms obtained from the data covers differences in language forms choice as caused by a social way of thinking to men's and women's status in daily life.

Keywords: *gender bias, Javanese society, language forms, gender bias, Javanese culture*

INTRODUCTION

Indonesia consists of various ethnic group and culture. Its diversity shows different local languages, traditions, social interaction norms, and arts. This research discusses language with gender bias in Javanese society and differences in language forms choice. Language forms choice of someone can be different from language formation choice of others when speaking. Those differences come from sex difference and local culture as well. In daily conversation, the Javanese women tend to choose more polite vocabularies than men's. In different cultural forms, choice of languages is also different. This research focuses on a language formation choice differences research in Javanese society caused by different sex and culture. The problem discussed in this research uses social identity and linguistic sex differentiation theory by Trudgill (1983). He says that most of the people are commonly own instinct to differentiate words to be appropriate to men and women. Suhaeb and Asri (2009) have stated that, "The difference between the language of women show the existence of multiculturalism, remain in the diversity of similarity in both aspects of any kind, including speaking."

In the research, Jupriono (2010) has stated that some Indonesian grammatical structures identify women as passive, and men are active. The vocabulary that connotes a man becomes a standard to refer to men and women. This statement reveals some imbalanced on gender division to vocabularies choice and expression in the Indonesian language. Cameron (2010) has stated that the relevant linguistic research evidence does not on balance support the new biologism; that evidence is more adequately accounted for using the socio-cultural approaches which most linguistic researchers favour. In addition, Mahmud (2010) has stated that it is revealed that female than male students are reluctant to speak to different sex; females prefer the direct way to express opinions (writing), work

with the same sex, and tend to be passive in class. In addition, females see the high possibility to increase their English skills by working with the same sex, but the reverse is true for males. Budiwati (2011) has stated that the result depicts that based on intra-linguistic analysis, English and Indonesian idioms which contain gender discourse are in the forms of the noun, phrases, sub-clause, simple sentence, elliptical sentence, compound, complex, and compound-complex sentences.

Furthermore, it is shown that the way of speaking and characteristic in choosing discussion are influenced by sex differentiation (Wibowo, 2012). Furthermore, Wibowo (2012) has stated that gender is one basic factor that influence and forms several conversations about gender. Nazir (2012) has stated that the findings show that women are presented into Facebook form maintaining existing relationships by being polite while men are more likely to go for new relations and all. The next research titled "Gender Differences in Using Language" is done by Xia (2013). Zendedel and Ebrahimi (2013) have stated that men's and women's language use are considerably different in some languages, for example, different pronunciations of certain speech sounds or grammar structures. Jinyu (2014) has stated that with the development of education levels and the increase of social communication activities, language differences based on gender will decrease and the language similarities between males and females will increase. Li (2014) has stated that in terms of the amount of talk, men use more words to compose more sentences. In other words, they are much more talkative than women. In the aspect of the number of turns, men are inclined to take the turning floor for a longer time.

Futhermore, Sholikhah (2015) has stated that from the data, it is concluded that; (1) The issue of language and communication is more important for women than men because women more often speak of the men. (2) The purpose of men in the use of language tends about getting something, whereas women tend to be about making relationships with others. More men are talking about data and facts, while more women are talking about people, feelings, and relationships between people. (3) Women are more verbally skilled compared to men. (4) The difference often leads to miscommunication between women and men. (5) The way men use language to be competitive in obtaining and maintaining the status. Demir and Yavuz (2017) have stated that the findings are promising in terms of reflecting affair representation of males and females, offering a glimmer of hope for the new-generation ELT course books. Kasni and Budiarta (2017) have stated that the use of language for men and women is tightly related with the culture and norm where the language is used. The language used for men and women terms as gender language in Bali is much influenced by its culture. The result of the research reveals that there are six linguistics devices; (1) morphological device, (2) article, (3) nouns, (4) verbs, (5) adjectives, and (6) figurative language. Futhermore, Qaisiya (2017) has stated that the language of describing the physical appearance is affected by the genders and the features to be described. Empty adjectives are found as a characteristic of the descriptive language for both genders in the description of certain features.

This research is conducted to accomplish the previous research by revealing gender bias in Javanese society in choosing language forms to use. The previous research is conducted by Kutjara (2003) has researched about the use of proper words for men and women. The research focuses on the differences in words use for men and women stimulated by non-linguistic factors. On the other side, it is also presented the result of data classification and analysis using linguistic study. Hence, this research deepens the previous research.

METHODS

The research uses a qualitative descriptive technique. The research focuses on language forms which show gender bias in Javanese society. This research uses primary data, in fictional and non-

fictional works. The data collection is conducted using *Simak* technique (watching language use) which is related to reading and writing techniques. The data taking technique is done using *Simak Bebas Libat Cakap* technique (SBLC) (Sudaryanto, 2015). Before the data have been taken, the researcher has examined fictional and nonfictional works which are dealing with the topic of the research. The data are obtained by reading and writing particular sentences from written materials (short story, article) on internet media. From the materials, language forms are cited out in sentences form as considered representative to the aim of the research. The 18 language formation quotations are used as data of the research. Then, the gathered data are classified based on particular sameness.

The next step is analyzing data using equality and distributional methods. The equality method is analyzing method using determiner means beyond the language. The distributional method is analyzing method using determiner means from the language itself (Sudaryanto, 2015). This research is performed using referential equality method by determiner means, the fact as denoted by language or referential language. The equality method is performed to define functional and distinguished language meaning of men and women. The distributional method is performed to understand language forms as used by men and women. At the end of the chapter is the conclusion.

RESULTS AND DISCUSSIONS

Javanese society has the rich system that stimulates the emerge of language formations. This opinion is appropriate to Javanese society condition. The society has various systems in their lives according to the different factors of sex, age, inheritance, social, and marriage. In Javanese society, men are considered to have higher status than women. Therefore, although women have their incomes or jobs, commonly they have to take care of the household as their families' responsibility. The dominance of men to women is expressed in their language formations. The difference of the language forms can be illustrated in this research.

The result remains data to be classified into two. Those two classifications of language formations differences are based on linguistic factor and non-linguistic factor. The linguistic factors include morphology, lexicon, phrase, compounds words, and idiom. The data is analyzed linguistically based on those classifications. Furthermore, the non-linguistic factor includes the use of husband's and wife's names; call of husband's name after wife's proper name. Here are illustrated data classification and discussion of language forms on men and women based on those differentiations.

The linguistic factors include morphological differentiation, lexicon difference, phrase difference, compound sentence, and idiom. Javanese society has differentiation on morphological choice as used by men and women. The morphological differentiation is related to culture or way of thinking about men and women positions in the social relationship that can be seen in the sentences examples in (1), (2), (3), and (4).

- (1) Arman akan **menikahi** Ratri tahun ini. (Arman **will marry** Ratri this year.) (common)
- (2) Ratri akan **dinikahi** oleh Arman tahun ini. (Ratri **will be married** with Arman this year.) (common)
- (3) Ratri akan **menikahi** Arman tahun ini. (Ratri **will marry** Arman this year.) (uncommon)
- (4) Arman akan **dinikahi** oleh Ratri tahun ini. (Arman **will be married** with Ratri this year.) (uncommon)

In Javanese society, the prevailed culture in marriage is a man marries a woman. It is very rare or considered never happen that a woman marries a man. It tends to say that Javanese way of thinking admits that men have a higher rank than women's. The man who is married, he has to bear to fulfill

spiritual necessity for the woman he marries too. Wijana (2015) says that semantic analysis is a propositional analysis which consists of the predicate and any nouns as its argument. The common utterance in Javanese society is in the sentences (1) and (2). In those sentences, the word Arman is used to refer to someone's name of the man, while word Ratri is used to refer to someone's name of the woman. Sentences (3) and (4) based on their semantic contents are not common thing although grammatically those sentences are the correct form. The verb form, *menikahi* is an active verb form. Morphologically, the word *menikahi* is formed from prefix {*meng-*} + noun {*nikah*} + suffix {-*i*}. While the word *dinikahi* is passive verb formed from prefix {*di-*} + noun {*nikah*} + suffix {-*i*}. A woman in the marriage of Javanese society is positioned as a passive doer, while a man as an active doer.

- (5) Haryo *menceraikan* Winarti. (Haryo **divorces** Winarti.) (common)
- (6) Winarti *diceraikan oleh* Haryo. (Winarti **is divorced by** Haryo.) (common)
- (7) Winarti *menceraikan* Haryo. (Winarti **divorces** Haryo.) (uncommon)
- (8) Haryo *diceraikan oleh* Winarti. (Haryo **is divorced by** Winarti) (uncommon)

In Javanese society, it is common that a man divorces a woman although the woman acts to propose divorce first. The utterances (5) and (6) in Javanese society commonly occur. Nevertheless, the utterances (7) and (8) based on their semantic contents that do not occur in common although grammatically the sentences forms are not right. It is said that it is not common for women to divorce men. In Javanese cultural tradition occurs the dominance of men over women. The word form Winarti refers to the name of the woman, while the word form Haryo refers to the name of the man. Morphologically, the active verb *menceraikan* is formed from prefix {*meng-*} + noun {*cerai*} + suffix {-*kan*}. The passive verb *diceraikan* is formed from prefix {*di-*} + noun {*cerai*} + suffix {-*kan*}.

Sentences (1), (2), (3), (4), (5), (6), (7), and (8) can be analysed using sentence analysis. The sentence analysis is a description about lexemes and functional words, how their elements embed in forming phrases, and how the phrases function in the sentences are (Wijana, 2015). In sentences (1) and (4), Arman as the subject (S); in sentences (2) and (3), Ratri as the subject (S); in sentences (5) and (8) Haryo, (6) and (7) Winarti as the subject (S). In sentences (1) and (3), the phrase *akan menikahi* as the predicate (P). In sentences (2) and (4), the phrase *akan dinikahi* as the predicate (P). In sentences (5) and (7), the word *menceraikan*, and in (6) and (8), the word *diceraikan* as the predicate (P). In sentences (1) Ratri, (3) Arman, (5) Winarti, (7) Haryo as the object (O). In sentences (2), the phrases *oleh Arman*, (4) *oleh Ratri*, (6) *oleh Haryo*, (8) *oleh Winarti* as the complement (C). The phrase *tahun ini* in sentences (1), (2), (3), and (4) are adverbials (Adv).

The next linguistic factor is difference lexicon use is influenced by sexual difference factor. The sexual difference can stimulate different emotional relationship. In Javanese society, a boy usually has a closer emotional inner relationship to his mother than his father. The character of the mother so far has been admitted as the character that is able to bear any burden. Take a look at the sentence example in (9).

- (9) Yung, *aduh Biyung, kenapa pekerjaanku tidak kunjung selesai.* (Yung, **oh Biyung, why my work is not finished yet?**)

Sentence (9) shows the close emotional relationship of the child to his mother. It also happens when someone (Javanese) suffers from pain. He will say *yung, yung*. The word *yung* comes from the word *biyung* 'mother'. When someone complains about his condition, he will say the word *biyung* (Javanese language) not *bapak* 'father'. In Javanese culture, it is common that mother who has responsibility in taking care of children. Therefore, the mother becomes the place of children complain.

The next linguistic factor is phrase difference. In the Indonesian language, there is a particular phrase which can be embedded to reference to a female. For example, the phrase *rumah tangga* is able to match to the word *ibu*. The matching shows *ibu rumah tangga*. In the Indonesian language, the phrase *bapak rumah tangga* is not known. Take a look at the example in (10).

- (10) *Sekarang ini banyak perempuan yang lebih bangga dengan predikat sebagai wanita karier daripada predikat hanya sebagai **ibu rumah tangga**, tahun kelima untuk saya.* (Today, many women are more proud of the title of a career woman than the predicate as just a housewife, the fifth year for me.)

In Javanese society, women have an obligation to take care of the households. It is probably the cause of the emerge of *ibu rumah tangga* term. According to Kamus Besar Bahasa Indonesia (2016), *ibu rumah tangga* is a woman who takes care of the household works; a wife or mother who only takes care of the household works, not working in the office (Badan Pengembangan dan Pembinaan Bahasa, 2016). Although women work or have a career out of the house, household jobs are still taken care by them. On the contrary, men do not have the responsibility to take care of the household, but men have the responsibility to earn money to fulfill family needs. The example of the sentence (10) shows choice in the usage of term *ibu rumah tangga*. The term *ibu rumah tangga* refers to a woman in the family marriage relationship and bearing responsibility as a mother in a family. If there is a man who is married, but he does not have a job or jobless and his wife works out of the house, the man still cannot be mentioned as *bapak rumah tangga*. It happens because in Javanese society the position of the leader in the family is held by a man. Therefore, in a married man himself, there has been admitted the term *kepala keluarga*. If in the family there is no husband, then the position of *kepala keluarga* (family leader) is taken by a woman.

In Indonesia, the term *wanita tuna susila* (WTS) is known to mention a whore. Nevertheless, there is no term *laki-laki tuna susila* (man prostitute) though the men like to visit prostitution. It can be seen in the example (11). It shows that gender bias between men and women in language formations. It is one of the reflection dominance of men to women. The phrase *tuna susila* is only used to refer to woman prostitute.

- (11) *Dia dikenal sebagai **wanita tuna susila** kelas atas dengan harganya yang cukup tinggi* (Botak, 2013). (She is known as a high-end **prostitute** with a high price.)

Furthermore, naming in ministry appears as if defining those women exists in the weak position so that they need to be revitalized. Then, the naming appears in (12) and (13). It is different from men who are considered strong so that there is no *Menteri Muda Urusan Peranan Laki-laki* (Deputy Minister of Men's Affair) or *Menteri Pemberdayaan Laki-laki* (Deputy Minister of Men Empowerment and Children Protection). Naming on (12) and (13) shows that women/female need to be given space to have more rule in national living.

- (12) *Menteri Muda Urusan Peranan Wanita.* (Period 1978-1983) (Deputy Minister of Women's Affair)
(13) *Menteri Pemberdayaan Perempuan dan Perlindungan Anak.* (Period 2009-2019) (Deputy Minister of Women Empowerment and Children Protection)

The next linguistic factor is compound sentence. Besides phrase in a negative connotation as addressed to women, there are some compound sentences in positive connotation taken from *ibu* (mother) term. The word *ibu* in the Indonesian language can be combined like in word of *pertiwi*. Combination of those words becomes a compound form of *ibu pertiwi*. Nevertheless, it is not known the form of *bapak pertiwi*. Take a look at the example in (14).

- (14) *Masih adakah hak dirimu akan aku, sang **ibu pertiwi**, jika kau bukanlah bagian dari negeri ini?* (Biruanugerahbumi, 2017).

In the sentence (14), the word used is *ibu*, not *bapak* because the word *ibu* can refer to the following meaning: the main one of others; the most important one; the core (Badan Pengembangan dan Pembinaan Bahasa, 2016). According to KBBI (2016), *ibu pertiwi* is *tanah air* or motherland; homeland (Badan Pengembangan dan Pembinaan Bahasa, 2016). The use of the word *ibu* has compound sentences like *ibu pertiwi*, *ibu kota*, *ibu jari*, *ibu negara* show position of *ibu* in life is very important. The position of *ibu* is as important as *bapak* in daily life.

- (15) *Dalam masyarakat Jawa sudah lazim bahwa seorang **kepala keluarga** memiliki tanggung jawab untuk menafkahi keluarganya.*

Kepala keluarga (family leader) according to Kamus Besar Bahasa Indonesia is a person who has a responsibility to a family (usually the father) (Badan Pengembangan dan Pembinaan Bahasa, 2016). Family leader status in the nuclear family holding patrilineal system led by father, and on the contrary in a family which holding matrilineal system this status is led by mother. In Javanese society, the term *kepala keluarga* (family leader) always refers to a married man. Man as the leader of a family. The example in the sentence (15) shows that *kepala keluarga* term refers to a married man. *Kepala keluarga* phrase shows to person, *dia*. In the text compound, the word of *kepala keluarga* is also followed by the word of *istri dan anak-anaknya*. Therefore, it can be concluded that *kepala keluarga* in the sentence (15) shows a man.

And the last linguistic factor is idiom. The use of expression or idiom as attached to men and women are not same. There are idioms of *buaya darat*, *hidung belang* as addressed to men with particular character. Take a look at the sentence in (16).

- (16) *Seorang **buaya darat** harus memiliki selera humor yang tinggi karena hal tersebut diperlukan untuk membuat seorang wanita yang dirayu dapat tertarik karena kelucuan kita* (Mahda, 2014).

The idiom of *buaya darat* refers to men character. The idiom of *buaya darat* is an allegoric form which means women lover (Badan Pengembangan dan Pembinaan Bahasa, 2016) or men who like to make an affair. The idiom of *buaya darat* is never to be addressed to women.

Besides linguistic factor, there is a non-linguistic factor which influences the language formations to use to men and women. The non-linguistic factor is related to the way of thinking of Javanese society to men and women positions in social living. Classification based on the non-linguistic factor covers the use of husband's and wife's names and the adding of husband's name after wife's proper name. The use of husband's and wife's names is common for married women to use new names as call, names from their husbands' names. It can be seen in example (17).

- (17) *Untuk memenuhi kebutuhan hidupnya **Mbok Parto** tetap berjualan meskipun sudah lanjut usianya.* (oral data source)

Parto name is a common name used by men. Nevertheless, in the sentence (17), Parto name is used to call a woman (the wife of Pak Karto). It is known from the form of the call to *mbok* 'mother'. In the Javanese language, the word *mbok* is used to refer to women in middle ages that come from villages and having lower to middle social status (low). The calling name of wife's name with husband's name shows that the status of women is less dominant than men.

For call of husband's name after wife's proper name, a married woman in Javanese society sometimes adds her husband's name after her proper name. It can be seen in example (18).

(18) *Marlin Sunandar seorang pengusaha terkenal di daerahnya.* (oral data source)

The example in (18) shows that Marlin name is a proper name of a woman, while Sunandar name is her husband's name. The use of husband's name after wife's proper name shows the higher position of men than women status.

CONCLUSIONS

The research shows that there is gender bias in speaking the Indonesian language in Javanese society as influenced by sexual difference factor. The gender bias is expressed through language formations. Those two classifications of language formations difference are based on linguistic factor and non-linguistic factor. Linguistic factor includes morphology, lexicon, phrase, compounds words, and idiom. Non-linguistic factor includes the use of husband's and wife's names and call of husband's name after wife's proper name. Semantically content of the language formations difference by men or women has shown the higher position of men than women. Domination of men over women is reflected in social order or used language formation. For example, morphologically the verbs of *menceraikan*, *menikahi* are the verbs used by men, while *diceraikan*, *dinikahi* are the verbs used for women. Women are positioned passively. Lexicon choice to mention *biyung* 'mother' is used by a man or woman when they suffer from grief. The lexicon to mention *bapak* is rarely to be chosen when someone suffers from grief. It so happens to phrase choice of *tenaga kerja wanita*, compound words of *ibu negara*, the idiom of *hidung belang* are influenced much by the difference of sex. Therefore, it shows gender bias in language forms choice as caused by the difference in sex, man, and woman. The language and sexual difference seem to have a tight relationship and take part in defining choice on used language formation.

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