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Indonesian Women as Reflected in an English Textbook Used in Indonesia

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Abstract

This study aims to analyze the representation of Indonesian women in an English textbook used in Indonesia. The analysis was conducted using Cultural Linguistic analysis in three steps: analyzing the text, conducting an ethnographic survey about Indonesian women in Indonesia, and comparing the cultural schemas generated from the textbook and the ethnographic survey. The analysis of both textbook analysis and ethnographic survey resulted in three cultural schemas about Indonesian women: INDONESIAN WOMEN AS EDUCATED / LITERATE PEOPLE, INDONESIAN WOMEN AS PEOPLE WITH PUBLIC ROLE, and INDONESIAN WOMEN AS PEOPLE WITH DOMESTIC ROLE.

Introduction

Women have been discussed from various aspects of life such as economic, social, and cultural aspects. From an economic perspective, studies have focused on how women contribute to the economic sustainability of a society, while social studies focus more on how women participate in public domains within wider communities. Cultural discussion is more about how culture shapes people's expectations about women including how they should think, communicate, and behave.

Cultural aspects can be found in various cultural products. Literary works, for example, may contain the cultural values of a society. People of Batin Tribe in Jambi, Indonesia has an oral literary tradition called *Krinok* that contains values held by the people in their daily activities in terms of ethics, morality, and religion (Sugiyartati et al¸ 2020). In another study by Rahman and Weda (2018), a question in the research questionnaire asks the respondents to provide their opinion about the reflection of culture in literature products. The responses can be divided into three groups. The first is that literary works reflect the culture of the writer. The second is the perspective that literature can have certain effects on culture, and that culture is found in all parts of literature. The third is related to the idea that literary works can be the sources of cultural information. In addition, Rahman et al. (2019) claims some benefits of literature reading, one of which is providing readers with knowledge about the characteristics of a cultural group. Furthermore, textbooks used in education can be considered cultural products that reflect cultural aspects. In textbooks used for teaching English, cultural schemas are integrated through both verbal texts and pictures (Dinh, 2017). An example related to gender construction can be found in Wahyuni et al. (2015). The authors criticized a Bahasa Indonesia textbook published by the Ministry of National Education in 2013. In the book, a part of the texts expresses that Lani (a female name) smells the flower, which, according to the authors, reflects the expectation for women to be softhearted. On the same page, the authors continued, there is a picture of a woman playing with a doll which reflects the expected role of women to take care of their family (symbolized with the doll). The authors criticized this as a construction based on the assumption about women's domestic role, in contrast to the public role of men.

As this example illustrates, there can be hidden values in textbooks. They may be internalized when students are engaged in the discourses. Lee (2019) said that "Textbooks not only teach students how to read and write, they also play a key role in inculcating virtues valued by society, whether intended or unintended, in the form of a hidden curriculum" (p. 204).

The concern about textbooks can be significant if we consider teaching as a character education. Through character education, learners will be mature in preparing themselves to be leaders in the future (Agboola & Tsai, 2012). Therefore, it is important to ensure that the values in the textbooks are in line with the cultural expectation of the society. In fact, one of the skills supposed to be mastered by English teacher is to "be able to evaluate ELT materials critically to ensure that these do not, either explicitly or implicitly, promote a particular variety of English or culture at the expense of others" (Kirkpatrick, 2007, p. 33).

It is then considered important to analyze textbooks used in education. This is particularly important because according to Hasanah et al. (2021), education is the opportunity for students to study how to improve themselves as human beings. In the context of teaching of English as a Foreign Language (EFL), textbooks are important as they are widely used as the main source in EFL classes in many non-English speaking countries. The consideration of the importance of textbook content was evident in the establishment of schools for children of Syrian refugees in Turkey, in which curriculum and books were changed to eliminate content related to the Assad regime (Hos, 2016).

Having an awareness of the possible influences of textbooks on students, and the empirical findings about cultural reflection on texts and images in textbooks, it is then considered important to examine the cultural content of textbooks. This is even more important in the discussion about gender representation, a cultural aspect that is still problematic in many parts of the world. This is the aim intended to be achieved through the present research.

Literature Review

Culture

A significant term in this study is culture, which is very difficult to define. It was explained that:

> Sometimes we use the word culture to refer to certain ethnic. We also use the word culture to reflect the music and the arts, food and clothing, rituals, traditions and heritage of certain society. In short, we use the word culture to refer to many different things in our social life. (Arafah et al., 2020, p. 1332)

This is the meaning of culture used in this study. It is not only about physical products like temples or dances; but also intangible aspects such as gender perspective. Other experts defined culture as "*the collective programming of the mind that distinguishes the members of one group or category of people from others*" (Hofstede et al., 2010, p. 6). They explained that culture comprises "symbols, heroes, rituals, and values" (p.7).

The definition of culture above is similar to the concept of culture used in the Standards for Foreign Language Learning in the 21st Century as explained by Cutshall (2012). The expert said that in the standards, culture is divided into three dimensions: products, practices, and perspectives. Furthermore, Cutshall explained that products are "Items required or justified by the underlying beliefs and values of that culture" (p. 33) such as "books, arts and crafts, tools, foods, laws, dress, types of dwellings, music, dances, and games" (p. 33); while practices are understood as "Patterns of social interactions or behaviors accepted by a society" (p. 33) like "rites of passages, use of forms of discourse, social 'pecking order,'and use of space" (p. 33). In addition, perspectives, according to the author, refers to "the culture's view of the world, including meanings, attitudes, values, and ideas" (p. 33).

Culture, Gender, and Language

Culture influences gender construction, and it can be seen in the way people use language in face-to-face communication and produce cultural products. In terms of face-to-face communication, children learn that men and women use language differently in their culture (Neculăesei, 2015). The author maintained that women prioritize relationship maintenance in communication; while men use language to gain power through a logical presentation of information. Neculăesei also argued that "Religious, mythical, philospohical, and political discourses transmit us values and norms about our roles based on gender" (p. 32). Furthermore, reflection of gender norms in cultural products can be seen, for example, in advertisements, films, and books. An advertisement of hair oil described in Dasgupta (2012) showed how parents concerned with their daughter's hair condition. The author argued that:

> The advertisement reflects the ideas, fears, and desires of the Bengali middle classes. . . . Bengali women were, or are, especially proud of their long dark hair. . . . In the marriage market, a girl's hair was considered important and often examined by women from the family of the prospective bridegroom. (pp. 118-119)

In terms of films, Sutanto (2020) criticized that the woman character in *Spiderman* films, Marry-Jane Watson, was portrayed without character, only as the one loved by the main character (Spiderman) and a woman who was always in danger and needed Spiderman's help. In contrast, the author continued, the female hero in *Wonder Woman* film released in 2017 was portrayed physically against the traditional gender construction, as it combined masculine and feminine features. Finally, gender construction can be also reflected in school textbooks, as explained above.

Cultural Linguistics

This study was conducted using the analytical framework of Cultural Linguistics. It is "a rather recent multidisciplinary area of research that explores the relationship between language and *conceptualisations* that are culturally constructed and that are instantiated through features of languages and language varieties" (Sharifian, 2015, p. 516). As a multidisciplinary field of study, Cultural Linguistics may involve other fields of study such as sociology, anthropology, and education. This is different from cultural linguistics which is defined as "the general area of research on the relationship between language and culture" (Sharifian, 2015, pp. 515-516).

In achieving its purpose, Cultural Linguistics relies on the concept of cultural conceptualization. This notion includes cultural schemas, cultural categories, and cultural-conceptual metaphors which are the main devices used in Cultural Linguistics analysis (Sharifian, 2015).

Sharifian (2015) explained three important points about cultural schemas. First, the expert illustrated the difference between a cognitive schema and a cultural schema using the restaurant schema. He explained that the cognitive schema of a restaurant may occur in various cultures, but the schema can be operated differently in different cultures. Furthermore, Sharifian argued that cultural schemas determine the lexical meaning of a word and the pragmatic realization of language use.

The next type of cultural conceptualizations is the cultural category. It "exists for objects, events, settings, mental states, properties, relations and other components of experience" (Sharifian, 2015, p. 519). For example, culture determines how colors, age, feeling, food, occasion, and familial relationships are categorized (Sharifian, 2017).

Finally, the third analytical tool of Cultural Linguistics is the cultural-conceptual metaphor. They are "cross-domain conceptualizations that have their conceptual basis grounded in cultural traditions" (Sharifian, 2017, p. 4).

Previous Studies

The topic about gender representation in textbooks of English as Foreign Language has received much attention in various national contexts. In Japan, the textbooks analyzed in a study by Lee (2019), men appear more frequently, are more active, have more roles in both family and social domains, and have more achievement. The data also reflected that men like to think, and they do more active activities. In another study in Saudi Arabia, Sulaimani (2017) evaluated a textbook entitled *English Unlimited Special Edition / Level 1*; and found that "the material does, in fact, underrepresent females" (p. 50). The findings showed that there are more male characters, half of the conversations in the textbook are between male speakers, and more men have societal positions. The author emphasized that "biased gender representation in textbooks would promote the ideology of female marginalization among female student" (p. 50). Furthermore, in Algeria context, Khalid and Ghania (2019) evaluated three English textbooks. The findings showed that women are not as visible as men. Khalid and Ghania also distributed research questionnaires to teachers, and it was interesting that the teachers did not really concern themselves about the issue of gender bias.

In Indonesian context, Lestariyana et al. (2020) analyzed two English Textbooks used in many Junior High Schools in Indonesia. The researchers took data from texts and pictures related to woman portrayal and analyzed it using quantitative and discursive analysis. The quantitative data conveyed that males are more visible in the textbooks; while the discursive analysis revealed both the public role of women (in family context) and the domestic role of women (in occupational and educational contexts). Also, in terms of hobbies and interests, it was found that women tend to do art-related activities and other activities that do not require much physical energy. The two textbooks in the study presented a positive image of women in education and employment, but the stereotype of women as the one responsible in the domestic domain was still maintained. Indeed, the author argued that "it is undeniable that gender inequality cannot be avoided because this gender issue is part of a cultural phenomenon" (p. 1164).

Another study in Indonesia was a research on textbooks published by the Ministry of National Education for Senior High School Students of X, XI, and XII classes. It was conducted by Setyono (2018) using Critical Discourse Analysis. Related data found in the textbooks used for X and XII classes showed two interesting findings. Firstly, the textbooks still contained some stereotyped descriptions of females, such as the association of females with baking-related words. Secondly, positive portraits of Indonesian women were reflected in some "stereotype-free images of women" (p. 1088). The researcher concluded that in the textbooks, "some gendered discourses expressed by female characters in textual and visual data support the continuation of gender stereotypes, but there are also some emerging discourses that portray positive images of female characters and actors" (p. 1090).

Furthermore, a study on gender representation in English textbooks was conducted by Emilia et al. (2017). They analyzed two English textbooks entitled *Interactive English* and *Bright* based on the Transitivity System and gender role perspective. The analysis showed males' domination in both process and circumstances, and the dominant portrayal of males through more frequent appearance, more various circumstances, and choice of words associated with power.

In addition, Elmiana (2019) analyzed 232 visual data taken from three EFL textbooks used for 10th and 11th-grade students in Indonesia by using a visual image theory. The analysis framework consisted of three features including the representational mode, the interactive mode, and the compositional mode. The study revealed that although males and females are portrayed as having similar activities; males are distributed more than females and have more options of jobs.

The studies described above have similarly found male domination and gender bias in English textbooks used in Indonesia. The researches, especially those conducted involving Critical Discourse Analysis, argued that the gender-related issues are related to cultural practices in Indonesia. However, in those studies, the explanation about the cultural evidence is still limited. A comprehensive explanation is needed to prove that what appears in

the textbook is a reflection of cultural practices. Therefore, in this study, an English textbook was analyzed by using the Cultural Linguistic analysis to gain a more comprehensive understanding of cultural content in the textbook.

Method

This writing focused on exploring and elaborating the reflection of Indonesian women in a textbook using Cultural Linguistic analysis. The data were taken from an English textbook entitled *Bahasa Inggris*. It was written by Widiati et al. (2016) and published by the Ministry of Education and Culture, the Indonesian Republic to be used for students of Grade X in *SMA* (High Schools), *MA* (Islamic High School), *SMK* (Vocational High School), and *MAK* (Islamic Vocational High School) in Indonesia. The data were taken from texts and written exercises. Listening exercises were not included as the sources of data.

To conduct the analysis, four steps of analysis in Dinh (2017) were used with an adaptation. The expert's analysis was conducted using four steps including (1) identification of cultural conceptualization in the text; (2) an ethnographic survey of literature related to the cultural conceptualizations; (3) further analysis to connect the results of the survey to the cultural conceptualizations; and (4) analysis of words and pictures in the text to find out the reflection of cultural conceptualizations (Dinh, 2017, p. 726). In this study, to place a strong emphasis on the linguistic aspect of the analysis, the analysis was started with the text analysis. Words, phrases, sentences, paragraphs, and pictures related to gender issues were identified and analysed to find out cultural schemas, cultural categories, and cultural metaphors. The next step was an ethnographic survey that also resulted in some cultural conceptualizations. Cultural conceptualizations from the text analysis and the ethnographic surveys were compared and discussed.

Results and Discussion

Indonesian Women in the English Textbook

Data for this study were taken from the *Bahasa Inggris* textbook (shorthen as BIT). The findings can be concluded into three cultural schemas of Indonesian women as follows:

INDONESIAN WOMEN AS EDUCATED / LITERATE PEOPLE
INDONESIAN WOMEN AS PEOPLE WITH PUBLIC ROLE
INDONESIAN WOMEN AS PEOPLE WITH DOMESTIC ROLE

The explanation below is presented based on the three cultural schemas. The data used in the explanation can be seen in the table presented in the appendix.

Cultural Schema 1: WOMEN AS EDUCATED / LITERATE PEOPLE

Women as literate people are described very vividly in emails from Hannah (a girl from the US) to Alia (an Indonesian girl) (Datum 1). Hannah sent the email to Aulia after she knew her name from another friend, named Caroline. Alia's ability to use emails shows that she has a higher level of literacy, digital literacy.

Alia's image as an educated woman is reinforced in three sentences appearing in the exercises. Two sentences in the vocabulary exercises emphasize her digital literacy in using emails (Datum 7). Another sentence in pronoun exercises shows that Alia has an interest in reading literature (Datum 9). Alia also has good knowledge about places and cultures in Indonesia (Datum 4).

Alia's knowledge about Indonesian cultures, her identity as an Indonesian young woman, and her willingness to build an international network are all reflected in her ability to speak two Indonesian local languages (Batakese and Madurese), Bahasa Indonesia, and English (Datum 5 and Datum 8). Description of Alia as an educated young woman from Indonesia is in line with the description of her friends from the USA (Hanna) (Datum 1); and Malaysia, Saidah (Datum 2).

In other chapters, some texts show women can join academic competitions freely. This is reflected, for instance, in a conversation in which Ditto congratulates Cita (Datum 12). Other examples can be seen when Mr. Sultoni (a teacher) congratulates Rani (a female name) who won the second prize in a Math Olympiad (Datum 14); and in the sentence "When Etty heard that she won the Mathematic Olympiad, she called her parents" (Datum 32).

Indeed, in the BIT, education is described as important for women. Parents encourage their daughters to have education as reflected in datum 13. As education is very important, women still find ways to have it even in a hard situation, reflected, for example, in the following part of an exercise (Datum 27):

> Priski's mother told her to drop out from school because Priski's father died last month. Priski ___ that because she knows that education is important for her future. She ___ her mother earns money by making some snack that she sells in the school canteen every day (Widiati et al., 2016, p. 127).

It can be seen so far that women are described in the BIT as having the same access to education as their male counterparts. This is supported with visual analysis in which pictures of female and male students appear in a balanced proportion.

Unfortunately, woman representation does not appear in the topic of inventors and scientists. The BIT depicts only male inventors and scientists. There is a picture of The Wright Brothers (Datum 19), followed by an interview text with the airplane inventors (Datum 20). Three inventors or scientists mentioned in the BIT are all males. They are Thomas Alva Edison, Albert Einstein, and Habibie (Datum 31). Habibie's story even appears as the main text (Datum 28).

Cultural Schema 2: WOMEN AS PEOPLE WITH PUBLIC ROLE

Women are also presented in BIT as having roles in public. They have plan for the future, careers, and international networks. They have activities outside the house. There also images of women as heroes.

In terms of future plan, Alia, the Indonesian girl is depicted as having a dream to organize ". . . a traditional or modern music concert together" with her friends, Hannah and Saidah (Datum 6). On another page, there is a description that someone's "*sister has graduated from a culinary arts program in Padang, West Sumatra. She wants to be the best chef and plans to open her own restaurant*" (Datum 16).

Women are also depicted in some parts of the BIT as career women. Datum 16 shows a woman who runs business, while datum 10 and datum 11 depict women worrrking in a company. Similar descriptions appear in two expressions: "She is coming here on a ___. She will come back to the company when she is recovered" (Datum 29) and "___her position as the CEO of the oil company, she mostly spends her time in New Zealand (Datum 30). The latter shows women having a job in another country (international career).

The international perspective also appears with the picture of Anggun (Datum 25) and a conversation related to Agnes Mo (Datum 26). Both Anggun and Agnes Mo are Indonesian singers with a very successful international career. In addition, Hanna and Saidah's letters (Datum 1 and Datum 2) show that Alia has built her connection to other people internationally. Alia's international network is described again in vocabulary exercises: "Alia has many ___, those with whom she makes friendship by writing them emails. They live in other countries, so she never meets them" (Datum 7). Public role of women is also reflected in their leisure activities. Alia says that she likes scuba diving (Datum 3). There are also two sentences saying "Your sister drives very well" (Datum 17) and "Because she had always been interested in sports, Tirta became a loyal supporter of the football team" (Datum 33).

More importantly, women are depicted as heroes. In chapter 11, the story about Cut Nyak Dhien, an Indonesian female hero from Aceh is presented (Datum 34).

Cultural Schema 3: WOMEN AS PEOPLE WITH DOMESTIC ROLE

Some parts of the BIT depict women with their domestic role. In a conversation between Riri (female), Santi (female), and Bayu (male) (Datum 18), it is described that Riri has a plan to bake cookies with her mother, and Santi is interested to join them. Bayu, on the other hand, will go fishing with his father. The domestic role of women is also reflected in three other sentences: "I helped my mom cook in the kitchen" (Datum 21), "I have helped my mom in the kitchen since I was 12 years old (Datum 22 and Datum 23), and "How have you helped your mom in the kitchen? (Datum 24).

Interestingly, in chapter 13, a mother is presented as a powerful person, as in the "Malinkundang" folktale (Datum 35). Malinkundang was a young man who lived in poverty with his mother. One day, he was permitted to join a trader in sailing, after he helped the trader fighting against pirates. He became a very rich man, and one day he went back to his village. His mother came to see him, but he rejected the old woman. The mother cursed Malinkundang and he was transformed into a stone. This story depicts the belief that a mother has inner power over her children, a perspective that is still held strongly in Indonesian culture.

Ethnographic Survey about Indonesian Women

In the modern society of Indonesia, the role of women is determined by three factors, including government regulations, Islam, and *adat* (Arimbi, 2009, p. 61). For the first factor, the author referred to marriage law, while the second factor, the author claimed, "plays a crucial part in the process of women's domestication" (p. 61). In terms of *adat*, the author provided an example about *adat* of Javanese in which women are considered to be partners who stay "in the back part of the house" (p. 61), will follow their husband, and do three main things including childbirth, cooking, and dressing up (p. 61). Arimbi's claim implies that Indonesian women have limited access to the public role.

Despite the pessimistic perspective above, Indonesian women may have a more significant role. In South Halmahera, a region located in the eastern part of Indonesia, women are also responsible to plant bananas and cassava in the garden, not only processing food at home (Arafah et al., 2020). The South Halmahera women, according to the authors, also do fishing so the family can get protein intake. Findings from South Halmahera society may provide enlightening evidence that Indonesian women actually have an important role in fulfilling the needs of their families.

In fact, the review of literature shows that women in Indonesia have been very active in negotiating their roles. The ethnographic survey in this study conveys several findings that match the schemas concluded in the English

textbook analysis. The ethnographic data show that Indonesian women are described as people who have literacy, public role, and domestic role.

Efforts to increase literacy through education for Indonesian women had been started very early. In the early time of Muhammadiyah (one of the largest Islamic organizations in Indonesia), Kyai Hajji Ahmad Dahlan recruited several young intelligent women to be educated so that later they could lead and teach other female Moslems (van Doorn-Harder cited in Hefner, 2016, p. 567). In 1914, the founding father of Muhammadiyah and his wife, with support from Khatib Amin, established a gathering called *Sope Tresno* in which general knowledge was taught along with religion (Ahmad & Sugiarti, 2013, p. 213). This activity, according to this source, was changed into 'Aisyiyah in 1917 after a meeting of Muhammadiyah leaders. Furthermore, Muhammadiyah established an Islamic boarding school for women called Madrasah Mu'allimaat Muhammadiyah in 1930 at Notoprajan Yogyakarta. ("Sejarah Madrasah," n.d.). Spirit to gain high education is emphasized in this school. This was reflected in the speech of Muhammadiyah's outstanding leader, Dr. Din Syamsuddin in front of Mu'allimat's graduates, as cited in Hefner (2016): "you are already adults but still too young to marry… So continue on, have a planned future, strategise, face the future with plans to move forward… You can even choose to ascend the ladder of higher education all the way from BA to MA to PhD!" (p. 576). In short, according to Hefner (2016), the progress of Moslem women in Indonesia was much better than their counterparts in other Moslem countries, and the efforts of Muhammadiyah in leading the progress "had a ripple effect in other Muslim organisations, including the largest of Indonesia's Muslim social welfare organisations, the Nahdlatul Ulama" (p. 568). According to Srimulyani (2012), among Nahdlatul Ulama (NU) community, in 1919, Nyai Nurkhodijah arranged gatherings to facilitate informal education for women in Jombang. Later, Srimulyani explained that the first formal *pesantren* (Islamic Boarding School) for girls in Jombang, also the first in NU Community, was opened in Pesantren Denanyar in 1930; followed by the establishment of the one in 1939 in Pesantren Seblak Diwek. The author also said that the *pesantren* even extended its educational service to women from the local community through religious gatherings called *majelis taklim* and *manaqiban*. With this mechanism, it can be said that *pesantren*'s contribution to education has a very broad scope.

The results of efforts in women's education are promising. There are two regulations that support gender equality in education. The first is *Instruksi Presiden No. 9 Tahun 2000 tentang Pengarusutamaan Gender dalam Pembangunan Nasional* [Presidential Instructions Number 9 of 2000 about gender mainstreaming in the national development] (2000). This regulation was followed with the release of *Peraturan Menteri Pendidikan Nasional Nomor 84 Tahun 2008 tentang Pedoman Pelaksanaan Pengarusutamaan Gender Bidang Pendidikan* [Regulation of the Minister of National Education Number 84 of 2008 about the Guidelines on the Implementation of Gender Mainstreaming in the Education Sector] (2008).

In terms of the public roles of Indonesian women, especially in politics, Indonesian history records women's contribution to the political battle for independent Indonesia. One of the outstanding Indonesian women is S.K. Trimurti (Jazimah, 2016). According to Jazimah, S. K. Trimurti was very active in organization and politics even though her action contradicted the expectation at that time. It is explained that S. K. Trimurti joined Budi Utomo, Partindo; established the *Pengurus Besar Persatuan Marhaeni Indonesia*, and was active in *Partai Buruh* (Labor Party) so that she became the Minister of Labor Affairs. Indeed, Jazima explained that the use of her name in S.K. Trimurti Award symbolizes her as an icon of fighting for the freedom of press, freedom of expression, and support for disadvantaged groups especially women. Women's battle for political involvement in Indonesia continued. In the 1980s, *Dakwah* movement was initiated by university students through several groups, one of which is called *Tarbiyah* movement (Arimbi, 2009). The author explained that in this group "women are perceived as men's equal, thus deserving rights of equal opportunities in public roles, especially on political participation" (p. 65). Another significant record was the establishment of the Centre for Pesantren and Democracy Studies, which mentions "gender justice and equality" explicitly as part of its program (Srimulyani, 2012, p. 83).

The present political situation is also very promising, as the regulations are becoming more advantageous for Indonesian women. Article 2, paragraph 5 of *Undang-Undang Republik Indonesia Nomor 2 Tahun 2008 tentang Partai Politik* [Act of the the Republic of Indonesia Number 2 of 2008 about Political Parties] (2008) explicitly regulates that political parties must have women in at least 30% of their central administrators. Furthermore, article 55, paragraph 2 of *Undang-Undang Republik Indonesia Nomor 10 Tahun 2008 tentang pemilihan umum anggota Dewan Perwakilan Rakyat, Dewan Perwakilan Daerah, dan Dewan Perwakilan Rakyat Daerah* [Act of the Republic of Indonesia Number 10 of 2008 about general election of members of the House of Representatives, the Regional Representative Council, and the Local Council of Representatives] (2008) mentions that lists of prospective candidates should have at least one woman in every three prospective candidates.

Very good condition of the public role of Indonesian women can be also seen in the employment sector. At present, it is not difficult to see women working in various occupational sectors. Even in the mining sector that is usually considered a typical male's work, Indonesian women do contribute. A study by Mahmudah (2019) among female operators working at a mining company, PT Kaltim Prima Coal shows successful stories. Mahmudah found that the female workers had the same working standard as male workers. They could successfully negotiate with male workers and adapted to the situation. When they got physical or verbal attacks from male workers; the

female workers defended themselves either physically or verbally, and also by showing good performance in working. The female workers' good performance could be seen in the absence of Lost Time Injury related to female workers in the company from 1992 until the time of the study.

The article about female mining workers above also discusses the domestic role of the working women in their families. They were happy to do their domestic works (Mahmudah, 2019). In another study about women working in media-related jobs in West Java, Indonesia by Herawati (2016), it was found that the respondents had some perspectives that: (1) there is no difference between women; (2) women and men are equal; (3) they experience fair treatment in family and schools; (4) they are stronger than men; (5) child care is women's obligation; and (6) clash between office assignment and child care will make them leave their job. The last two points show that there are still problems faced by Indonesian women in the employment sector. A similar problem is reported by Chusniatun et al. (2014). They said that the heavy load of housework was one of the reasons why female teachers in Muhammadiyah schools were not motivated to advance their careers by becoming school principals.

Clearly, Indonesian women may have equal access with men to education, political activities, and public job. However, problems appear due to the perceived dual role of women (public and domestic roles).

Discussion

The first cultural scheme, INDONESIAN WOMEN AS EDUCATED / LITERATE PEOPLE is depicted very clear in the BIT as well as in the ethnographic survey. In the BIT's first chapter, the correspondence between Alia, Hannah, and Saidah provides a very clear portrait of an Indonesian young woman (Alia) who has intelligence and an international network. This is also reflected in conversations and exercises in other chapters. The pictures throughout the BIT also support the educated woman's portrayal. Many pictures show young women in various educational settings. This finding is quite similar to the result of another study conducted by Lestariyana et al. (2020). They found that girls are described as excellent students, performing at schools better than male students. The ethnographic survey about women's education in Indonesia conveys the same cultural schema. The struggle to build and develop education for women in Indonesia was started very early by the two largest Islamic organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama (NU). At present, there are serious efforts from the Indonesian government to accommodate gender equality in education. As a result, it is evident at the moment that many women in Indonesia gain access to education equal to their male counterparts.

The second cultural schema, INDONESIAN WOMEN AS PEOPLE WITH PUBLIC ROLE, is also evident in the BIT and later in the ethnographic survey. The Indonesian young woman, Alia, has scuba diving, an activity done in public, as her hobby (see appendix, datum 3). Women can also drive (see appendix, datum 17) and even become football supporters (see appendix, datum 33). This is a contrast to findings in another textbook analysis by Lestariyana et al. (2020). In the study, one of the findings is that girls prefer to spend their leisure time with activities that are not related to sports. Furthermore, in many parts of the BIT, women are described as having good careers, not only in the local context but also in the international context. Moreover, there is a reading passage about an Indonesian female hero, Cut Nyak Dhien (see appendix, datum 34). The image of women in the public domain also emerges in the ethnographic survey about Indonesian women, especially in political and employment sectors. In the latter one, women are involved in various kinds of jobs including mining work (Mahmudah, 2019), and they perform equally to their male worker counterparts.

The third cultural schema, INDONESIAN WOMEN AS PEOPLE WITH DOMESTIC ROLE is still evident in some parts of the BIT. Similarly, research conducted by Lestariyana et al. (2020) found that in the family context, women are described as having the obligation to do domestic works like cooking. Furthermore, the authors maintained that the description in the textbook reflects "the ideological meaning of a social role that women (girls) should play. . ." (p. 1157). The same conclusion is also proposed by Elmiana (2019) who analyzed 22 reading passages from two English textbooks used in Indonesia. The passages contain a description of both traditional and contemporary gender roles of men and women. The ethnographic survey in the present study revealed similar results. Despite having equal access to education and public occupation, women in Indonesia are considered of having domestic responsibilities, such as doing house chores and child care. When the two domains collide, the cultural expectation is for women to prioritize their role as a wife and a mother.

Issues about women's dual role are important, as it is related to women's welfare and their satisfaction in marriage. The dual role place women in two domains, domestic and public, that are equally important so that moral support from the husband will result in mental toughness, while disapproval from the husband will result in anxiety or even conflict (Vitalaya, 2010 as cited in Ahdiah, 2013).

With the dual role, the situation of working women in Indonesia is still problematic. Many of them conduct public work to provide financial support for the family, but at home, unlike their male counterparts, they are still expected to do housework and childcare. In fact, in Asian countries at the moment, "Socio-culturally, although a woman decides to work, she can be able to carry out domestic chores" (Lestariyana et al., 2020, p. 1159).

However, there are interesting phenomena in media, showing hopes for Indonesian women. An advertisement of ABC soy sauce (ABC Indonesia, 2018) starts with a scene in which a married couple has just arrived home from work. The mother directly goes to the kitchen to cook, while the father takes a look at his daughter's

drawing. Knowing that his daughter draws her mother as a super mom, the father asks her daughter what power a super mom has. The girl gives explanation. She also says that her mother is a super mom because she can still cook after working. The father looks astonished. He goes to the kitchen and tells his wife "Harusnya, kalau kamu bisa kerja, aku juga bisa masak" [If you can work, I can also cook] (ABC Indonesia, 2018). Then, they cook together. The advertisement ends beautifully as the daughter draws superhero images for them all (father, mother, and daughter). This advertisement is aimed to support gender equality and it is supported by a non-government organization called *Aliansi Laki-Laki Baru* (New Men Alliance) whose members are supporters of gender equality ("Kecap ABC," 2018). A similar advertisement video of the same soy sauce brand is given a caption "Kecap ABC Bantu Suami Sejati Hargai istri" [ABC soy sauce helps true husbands respecting wives] (ABC Indonesia, 2019).

A stronger phenomenon is portrayed in a TV drama series entitled "Dunia Terbalik" (literally means "the Inverted World") in RCTI. This TV drama series portrays the life of people in a village called Ciraos. Many women from this village decide to work abroad (mainly as housemaids), leaving their husbands in Ciraos to take care of their house and children. The main reason why this happens is because of the difficulty of male villagers to find jobs. One of the episodes shows a ceremony in which the working women's husbands and all villagers say goodbye to them before their departure to the countries where they will work (RCTI – Layar Drama Indonesia, 2020).

Another interesting phenomenon is the emergence of some male communities that support gender equality. The new movement called *Aliansi Laki-Laki Baru* mentioned above has three principles: (1) the commitment to equal and fair treatment of men and women; (2) a rejection of any kind of discrimination, and (3) efforts to prevent aggressive behaviors toward women in its principles ("Our Principle," n.d.). Another example of male communities is *Bapak Rangkul* [Embracing Fatherhood] which has a member of a 30-year-old-male saying that becoming a stay-at-home dad is not a sin or a taboo anymore ("Makin Banyak," 2018*)*.

Conclusion

This writing has been based on the assumption that the cultural construction of gender is reflected in cultural products, including textbooks. The BIT was then examined using the Cultural Linguistic approach to find the reflection of gender construction related to Indonesian women. The analysis was started by analyzing linguistic features including words, phrases, sentences, and paragraphs in the object of analysis. The findings show a set of cultural schemas about Indonesian women, including INDONESIAN WOMEN AS EDUCATED / LITERATE PEOPLE, INDONESIAN WOMEN AS PEOPLE WITH PUBLIC ROLE, and INDONESIAN WOMEN AS PEOPLE WITH DOMESTIC ROLE. The next step was a careful survey of literature about Indonesian women, especially those related to women's education and women's role in Indonesia. The results convey three cultural schemas that are quite similar to those generated from the BIT.

Equal access to education and occupation may place Indonesian women in conflicting situations with their family, At the point where they have to choose between continuing career or maintaining the harmony of family life, leaving their career is highly likely to be preferred as it is more culturally acceptable.

As a result, Indonesian women might struggle for balanced responsibilities in the domestic domain. Sharing house works, including baby care, seems to be one of the solutions; but it will need awareness among men. This will be a significant change in two cultural aspects of Indonesian culture: gender roles and family. The big question is whether school textbooks will promote cultural change by depicting more egalitarian gender roles. The answer to this question needs elaborated discussion between education stakeholders.

Recommendations

Textbook writers need to present more balanced gender representation in textbooks. Furthermore, it is suggested for teachers to consider gender representation in textbooks they use in teaching, and find out how they can develop students' awareness of this issue. The use of Cultural Linguistics analysis in this study seems to result in a more comprehensive understanding about issues related to Indonesian women as reflected in the BIT. Further research may consider applying such analysis in their studies.

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