



THE REPRESENTATION OF GENDER IDEOLOGY IN INDONESIAN TEXTBOOKS

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ABSTRACT

This research seeks to examine issues related to the representation of gender ideology in learning topics entailed in Indonesian textbooks. This research is a qualitative research employing gender theory and van Dijk's model of discourse analysis. The data encompassed topics discovered in units of texts in the Indonesian textbooks for Elementary, Junior High, and High School level, particularly in the components of the learning materials that include explanation (theoretical), examples, exercises, and tasks both in the language aspect as well as the literary work. 36 textbooks were successfully collected as the main data in which 3 books were obtained from each class for each level. Documentation was employed as the main data collection technique and the researcher played a role as the main instrument. The data were analyzed by using van Dijk's model of critical discourse analysis as well as the perspective of gender analysis. The results of the study on the gender representation in the textbooks were manifested in three forms, namely, (1) gender identity, (2) gender role, and (3) gender status. With regard to those three components, some points are worth-highlighting: (1) there are dichotomous differences between men and women, (2) there are some misinterpretations of marginalization particularly of women, and (3) gender polarization is also evident. Such conditions were resulted from the authors' mental awareness, for they are influenced by the discourse in the society where they live in which discrimination towards women and domination of men are prevalent and continuously produced.

Keywords: Gender ideology, gender identity, gender role, gender status

INTRODUCTION

The notion of gender has been one of actual issues today. In various discussions and articles pertaining to social change and development in the third world, gender issues have always become an interesting topic. Indonesia do likewise, as evidenced by the high concern for gender issues entailed in all development programs, including in the field of education.



Gender deals with the process of community beliefs pertaining how men and women should behave and play their roles according to the structured, social, and cultural values in which they reside. The prevailing notion of gender in a society is determined by the cultures and the ideology of the society regarding the relationship between men and women.

The differentiation of men and women in social construction does not really matter as long as it does not impose gender inequalities. However, in reality, it is not uncommon to witness how gender distinctions lead to gender inequalities, particularly for women at various levels, i.e., the state, organizations, cultures or customs, religious interpretations, and family institutions. Such inequalities are manifested in various forms: marginalization, subordination, stereotyping, and violence as well as longer work burden. These forms of injustice are dialectically interrelated (Fakih, 2008: 13-23).

In response to the phenomenon, the Indonesian government is committed to realize and encourage the gender equality ideology and justice structurally and systemically. This commitment is demonstrated by the issuance of a policy on gender mainstreaming; the Ministry of Women Empowerment (KPP) calls it PUG in the national development. One of the strategic fields is education.

In the PUG of education, the government has formulated various policies, the core focus of which is to guarantee that every citizen has an equal right to get access to good education; the implementation of which should be carried out justly. Moreover, it should be not discriminative, and uphold the plurality of the nation. With the policy, it is expected that education stakeholders, especially teachers and learners, possess gender sensitivity. Consequently, the prevailing understanding of gender that tends to lead to gender hegemony because of the course of diverse environments, especially families, can be gradually refined. Gender ideologies that favor one of the sexes that have been firmly attached to the individuals' minds, can be changed and even eliminated. Moreover, the understanding of how men and women are defined, assessed, perceived, and expected to behave, all of which tend to be more detrimental to women, can be eradicated.



The PUG in the field of education, as the front guard in realizing gender equality and justice, is not expected to stop only at the level of policy, but implemented in various aspects of education. One of the gravest aspects of education is the learning process taking place in all subjects at various school levels, such as elementary, junior high, and high school. However, such an expectation seems to have not been fully realized because the current situations demonstrate that the learning process has hitherto not been fully responsive to gender. Considering the results of various research collected by the Minister of Women Empowerment (2011), it appears that the implementation of good education and gender responsiveness still faces considerable obstacles. One of the contributing factors is that gender bias is still prevalent and evident in many learning materials available. Textbooks used at various school levels apparently still represent gender ideologies that marginalize women. One of such textbooks is those for Indonesian subject.

To look further at the representation of gender ideology in Indonesian textbook, it calls for in-depth studies, one of which is critical discourse analysis approach (CDA). As seen from the CDA perspectives, Indonesian textbooks as one of discursal types can be viewed as a form of gender ideology practice. Referring to classical theories, an ideology was constructed by a dominant group with the aim to reproduce and legitimize their dominance. To arrive at such eventuality, one of the strategies employed is by smoothly coaxing the people to accept the dominance as a common practice. Through discourse, dominant groups can persuade and communicate to the public that the production of power and dominance they possess appears to be valid and correct leading to the construction of "false consciousness" (van Dijk 1997: 25; Fairclough and Wodak 1997: 258)

In the viewpoint of CDA, the Indonesian textbook as a discourse is not merely a disclosure of the author's experience expressed through the use of language with logical propositions and correct grammatical rules; it is not mere propositions that aim and contain the act of self-actualization or the disclosure of the author's identity, but also the use of language that can represent certain praxis, including the



practice of gender ideology. Through selected topics, particular groups can establish and disseminate their gender ideology. As asserted by Althuser (in Graddol and Swain, 2003: 294), language in discourse can form an oppressive gender ideology in women, social relationships that yield unequal social classes for men and women, and generate stereotyped identity of both men and women. This opinion is supported by Graddol (2003: 14) stating that language can reflect social division and inequality. Such a construction is attained through the behavior of a sexist language. There have been many CDA models developed by experts that can be utilized to examine the representation of gender ideology, one of which is Van Dijk (1985) model which is often referred to as the model of social cognition. In Van Dijk's model, discourse studies are not sufficient to be based only on the text as a production practice, but also on the way the text is produced. The way or process of producing the text involves social cognition or the producer's mental consciousness and even the consciousness of society. If Indonesian textbooks represent gender ideologies that marginalize women, the textbooks emerge from producers (writers or communities) who marginalize women or have patriarchal cultures. Therefore, the Indonesian textbook as a discourse cannot be viewed as an empty space, but a small part of the overall structure of society.

According to Van Dijk (1993: 117), a gender ideology is produced by a discourse through the structure and strategy of discourse. The discourse structure consists of three levels, namely, (1) macro structure, (2) superstructure, and (3) micro structure. Macro structure is the general meaning of a discourse/text that can be observed from the topic of a text combined with existing conditions-the topic of a text relating to the content and the particular side of an event. Superstructure is the framework of a text, that is the arrangement of discourse structures/elements that eventually constitute the whole discourse. In the structure of the text, the discourse makers have an authority to decide which part precedes first and so on to serve their interest. Micro structure is local meaning of a discourse that can be extracted from its semantic, syntactic, stylistic and rhetorical aspects. This can be construed from the elements of words, clauses, sentences, and paragraphs, as well as



relationships among those elements that build a unified meaning of a text. The discourse strategy is to make a polarization that places the dominant group (ingroup) in a positive manner and other groups or that are being dominated (outgroup) negatively. The discourse analysis framework developed by van Dijk rests on the structure and strategy of the discourse.

The present research directs its focus of investigation on gender ideology represented in learning topics entailed in Indonesian textbooks.

METHOD

The research is a qualitative research employing the approach of gender theory and van Dijk's CDA model. The main data of this research include the topic of text units containing representations of gender ideology entailed in Indonesian textbooks and complementary data in the form of reflective information about social cognition and socio-cultural context of authors of the Indonesian textbooks.

The main data were obtained from documents in the form of Indonesian textbooks. The textbooks are in the form of e-book or electronic school book (BSE) intended for Elementary Grade 1-6, Junior High Grade 7-9, and High School Grade 10-12, particularly in the components of the learning materials that include explanation (theoretical), examples, exercises, and tasks both in the language aspect as well as the literary work entailed in listening, speaking, reading, and writing skills. With the principle of data adequacy, 3 Indonesian textbooks were procured from each class of each level of education. In total, the research took 36 Indonesian textbooks involving 62 writers, 29 of which are men and while 33 women.

Documentation was employed as the main data collection technique and the researcher played a role as the main instrument. To carry out the project, the researcher was assisted by documentation study guides which include guidelines for data identification as well as codification and data classification. The collection of complementary data was done by in-depth interview technique.

Van Dijk's CDA model with a gender perspective was employed as the framework of analysis. The analysis of the data integrally involved 3 dimensions,



namely, (1) text, (2) social cognition, and (3) social context with the gender perspective. Some procedures were undertaken to analyze the data outlined as follows: (1) rereading the collected data carefully and critically, (2) performing data descriptions, i.e., text analysis, social cognition, and social context, (3) interpretation and explanation, and (4) verification.

FINDINGS AND DISCUSSIONS

Findings

In the Indonesian textbooks there are a number of topics that contain representations of gender ideology. It is manifested in three forms, namely, (1) gender identity, (2) gender roles, and (3) gender status. Gender

identity is a concept regarding male individuals as masculine figures and female individuals as feminine figures; such a notion is the result of social construction. In the textbook there are a number of texts containing the topic of male gender identity representation as masculine figure and woman as feminine figure. The representation of both genders can be identified from four things, namely, (1) natures and behaviors, (2) types of games, (3) ambitions and interests, and (4) achievements.

In the representation of these four topics, there are dichotomous differences between men and women. In terms of the nature and behavior, men are represented as individuals with masculine traits and behaviors such as powerful, smart, knowledgeable, wise, ingenious, emotional, risk-conscious, and tough. In contrast, women are represented as individuals laden with feminine qualities suggesting that they tend to be more emotional in facing problems. Those qualities include patient, spoiled, easy to cry, caring, affectionate, refined, gentle, and determined. They are also represented as a worrywart and an object of violence/injustice. With regard to types of games, men are represented to favour types of games that emphasize physical strength, competitive attitude, sportsmanship, aggressiveness, liveliness, courage, and problem solving. Take, for example, soccer games, rollerblading, cycling, chess, kites, and toy cars. All types of games tend to be outdoor games. In contrast, the type of women's games tends to



emphasize the formation of cooperative relationships, uncompetitive, and passive. The games tend to relate to parenting activities and emphasize fantasies or pretense. Take, for example, *bekel*, jump rope, and dolls. Pertaining to ideals or ambitions, men are represented to have ambitions in works that require physical strength, challenge, and intellectual strength. In addition, it relates to the productive roles and public sphere that most people perceive as having high prestige. For example, being a football player, soldier, doctor, and journalist. Conversely, women are represented as having ambitions in types of work emphasizing emotion and subtlety. For example, being a singer and teacher. Pertaining to achievements, men are represented with achievements that reach broad, varied, prestigious, and intellectual, emotional, and physical fields. Take, for example, achievements in mathematics, computers, and English. On the other hand, women are represented as achievers in a limited field demanding emotional strength. Take, for example, achievements in the arts (as an artist). The representation of male and female achievements is linearly proportional to the representation of the nature and behavior, types of game, and ambitions.

Differences in gender identity lead to differences in gender roles, which are the roles that men and women perform on social construction. Gender roles are differentiated into productive roles, reproductive roles, and social and religious roles.

In the Indonesian textbooks there are a number of topics that represent the three gender roles. The representation of these three topics perpetuates differences between men and women. In productive roles, males are represented in diverse types of roles (29 types), while women of relatively limited roles (only 8 types). In reproductive roles, men are represented by limited activities such as sweeping and wiping windows, while women are represented by diverse and highly complex activities, ranging from housekeeping, nurturing, ensuring food sufficiency, family health insurance, and taking care of the tidiness the environment. In social and religious roles, men are represented in a wider social and religious role and have a prestige. Women are only represented in a social role that is closely related to the domestic sphere, which is involved in membership of women's organizations (PKK) and committees in



women-related activities. The gender attributes positioning male as masculine and female as feminine have implications for the gender roles of both men and women taking place in families, organizations, and work force. Related to that, in the Indonesian textbooks there are a number of texts that have topics related to the representation of the gender status of men and women in families, organizations, and employment. In these three topics men and women are positioned differently. Men are of higher status compared to women.

In the family domain, men are positioned as the those responsible to the family, the head of the family, and the main breadwinner, while the women are regarded as family members and the extra breadwinners. In the field of organization, men are positioned as chairmen and coaches or as superior figures, occupying important and strategic positions, while women as secretaries, treasurers, and members or inferior figures, occupying less important positions Their stereotypes and presence are to complement the structure of the organization, and positions given are closely related to the domestic roles. Women are positioned to be chairman when the activity is followed by women only. In the field of employment, men are represented with positions of greater access and participation in various fields of employment by dominating important and strategic positions so as to have control, authority, and control in decision-making. With that position, men can benefit more. Take, for instance, in governmental domain starting from lower level (RT) up to the top level (president), while woman as subordinates/members. In the private sectors, men are represented as directors, while women as secretaries and servants.

Discussions

In the previous section, the research findings description on the representation of gender ideology in the Indonesian textbook is manifested in three ways: (1) gender identity (2) gender roles (3) gender status. Gender identity includes four elements: (1) the nature and behavior of male and female, (2) the types of games of male and female, (3) the ambition and interest of male and female, and (4) the achievement of male and female. In topics related to the representation of nature and

behaviour, there are dichotomous differences between men and women. Mostly, men are represented as strong, intellectual, rational, and slightly emotional. While women are stereotypically represented as weak, emotional, crying, and prone to be the target of violence. Those labelling and stereotypes are identical with Unger’s opinion (1977). However, the feminist goes against Unger’s opinion. The feminist opines that the difference of nature and behaviour between men and women does not result from biological aspects, but it is caused from cultural construction. Men can have women’s nature and behaviour and vice versa. It is not a rarity that some women have the same intellectual ability with men, even higher. Otherwise, many men tend to face a problem emotionally. As evidenced by the research done by Lewis (2014), he states that men can be as emotional as women, sometimes even stronger, but they just do not express it openly.

Geneticists also recognize that the development of human consciousness and intelligence is not merely determined by genetics, but also environmental factors. In Coleman's study (1973) which is then supported by Donelson’s study (1977: 52), they reveal that both men and women share masculine and feminine portions. The portions of feminine in males or masculine in women are variably different. It is possible that when the masculine and feminine portions of men are balanced (androgynous). It is also possible when the feminine qualities that men have are less than the woman and vice versa. The differences in the portion of masculinity and femininity can be described as below:

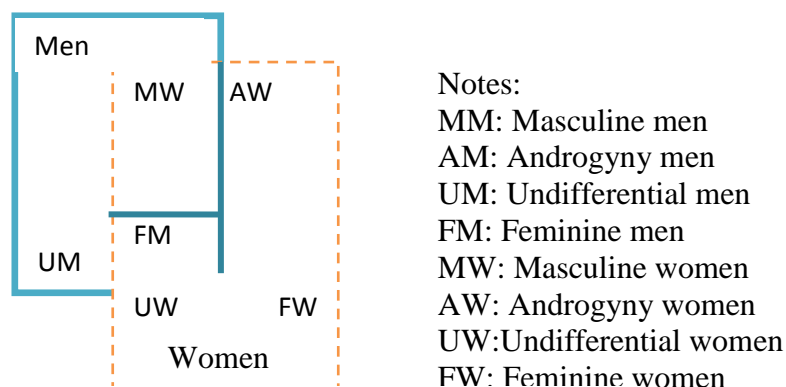


Figure 3.1: Scheme of Multi-dimensional Gender Identity
 (Source: Granddol and Swann, 2003:50)



As seen in the figure above, it can be explained that gender is a psychological attribute that forms a continuum from very masculine to very feminine. There are times when a man has a very masculine, balanced (both masculine and feminine, e.g., aggressive and loving), and sometimes a man can be very feminine. Conversely, it is also possible for a woman to have very feminine attributes, balanced qualities (feminine as well as masculine), and there is also some women who are very masculine (adrogini).

In the topics related to the representations of types of games, it also appears that there are dichotomous differences between men and women. Those differences are in line with the representation of nature and behavior. The types of games for men tend to be in physical strength, competitive attitude, sportsmanship, aggressiveness, liveliness, courage, and problem solving. The activities of the game tend to be done in outside such as football. This finding corresponds with the findings of a study conducted by Astuti (1999) stating that men have a greater chance than women in outdoor games. On the other hand, types of games of women tend to be in prioritizing the formation of cooperative relationships, not competitive, and passive. They also tend to relate to parenting activities, and fantasy or pretense.

The emergence of these differences cannot be separated from the socialization provided by parents and the community. In general, children are given toys according to their gender identity and encouraged to play them. When parents buy or give toys to their children, for example, toys that for boys tend to be sports equipment or vehicles such as bicycles or toy cars. Conversely, the toys bought for the daughters tend to be a doll or a replica of a cooking device. In fact, if a boy wants to play dolls or cooks, parents tend to label him for being like a woman. Conversely, if a girl plays football or kites, the parents immediately reprimands her and says that the game is inappropriate for women. Thus, children have learned about gender differences from their early age. As disclosed by Fagot (1984, 53-66), children learn different gender identity through men's and women's games inside the house. Afterwards, they employ the scheme as a basis for their behavior outside the home.



Potter & Perry (2005) emphasize that society influences the behavior of women and men and is a source of femininity and masculinity.

In the educational environment, actually there are already affirmative actions that ensure gender equality and justice as it has been setted out in the curriculum development principles as well as the content of the curriculum. In the curriculum development principle, it is stipulated that curriculum development should consider gender equality and justice. Moreover, it is also included in the content of the curriculum-both the 2006 Curriculum and the 2013 Curriculum-for elementary, junior and senior high schools-gender neutral. All subjects such as Physical Education, Sports and Health in which basic competencies exist for traditional sports and or modern sports, including athletics, martial arts, soccer, basketball, and volleyball should be taught to all learners without differentiating the gender whether male or female. There is no provision that certain types of games should be given to learners of a particular gender. However, in the implementation of curriculum there is often discrimination and gender segregation by teachers either through the learning activities and textbooks used. Those findings are also similar as van Dijk's (1991) because the cognition and social context attached to teachers and textbook writers tended to create gender discrimination.

In the topics related to the representation of the ambition and interest of men and women, there are differences and are directly proportional to their nature and behavior. Men are represented as ideals as footballers, soldiers, doctors and journalists which all of whom demand physical strength, challenge, intellectual strength, and are considered to have high prestige by most societies. Conversely, the ambitions and interest that are represented for women are only realted to becoming singers and teachers or tend to emphasize emotions or refinement. This reinforces the existence of gender inequality in society. The emergence of the ideals of men with broader access and women with limited access as if it meant that women do not need to have high ambitions and engage in various productive roles or public activities. Otherwise, such a situation will attest the Javanese culture stereotyping the roles of women as *macak*, *masak* and *manak* (dressing up to be beautiful and



charming, pregnant, childbirth, breastfeeding, nurturing, and educating children, taking care of the kitchen). Whereas in a survey conducted by Sudarsono (2004-2005) about the children ambitions, it is revealed that that the ideals of girls are various; they also want to become surgeons, lawyers, informatics experts, music experts, and chefs. The ideals of girls are not limited to matters relating to the domestic roles, but also the public roles. In reality, it is not a few that women work as journalists, soldiers, doctors, and other professions, and many professions or domestic professions are held by men as a way of life because it is promising and runs successfully. On topics related to representation of achievements, men are represented as achievers in various academic and non-academic fields or areas that demand high intellectual intelligence, physical strength, dynamism, and emotional intelligence. On the other hand, women are represented as achievers only in the arts or non-academics who demand emotional intelligence. Men are depicted to be superior compared to women. The areas covered in male achievements are broader, varied, prestige, and tend to be more complete. However, the representation is not fully compatible with some of the research findings about existing male and female achievements. The findings of research by Nuryoto (1998), for example, state that there are many women having high achievements in the academic and non-academic field. Chaput and Dunn (2001) in their study also prove that there are no significant cognitive differences between men and women. Similarly, a research conducted by a team from the University of Wisconsin, Madison, USA, informs specifically that mathematical abilities of certain gender are not influenced by biological factors, but social and cultural factors. This shows that the mathematical ability does not only belong to certain sexes; both men and women can equally have that ability. Socio-culture factors also have an important contribution in building the math skills. In America, a female pilot can get a major award in civil aviation after successfully leading a long flight in a 777 boeing test for 22 hours nonstop. Indonesia also has many women achievers in various fields. Take, in the field of aerospace, for example. There is Ida Fiqriah, who is the only female pilot in Garuda Indonesia airline that is believed to fly a large Airbus 330 airplane with 300 people around the world.



Furthermore, Agatha, a female pilot instructor at the same airline as Ida Fiqriah, becomes a prominent figure holding an authority to test both a male and a female pilot to operate the plane. In the field of medicine, Riana, originally from Aceh, has become a doctor since she was 17. In the field of economics, there is Sri Mulyani Indrawati, the former Finance Minister of Indonesia, who now serves as Managing Director at the World Bank. There are many other women who excel in various fields. Such instances show that the achievements of a person are not merely an innate attribute. Rather, the role of the environment is also very important. Topics related to gender identity in Indonesian textbooks do not represent men and women as they are or as multidimensional beings. The topics only represent men and women from one side of the dimensions. For men, the positive dimension is represented. Instead, the negative dimension becomes a perspective in representing women. The textbooks are expected to be one of the strategic vehicles in implementing policies on gender equality and justice in education. However, it becomes one of the instruments that affirms gender inequality and injustice and has not been fully an enlightening instrument encouraging a perspective that the gender identity of both men and women is continuum and multidimensional rather than dichotomous. The research findings related to the topic of gender representation of men and women roles include three things: (1) productive roles, (2) reproductive roles, and (3) social roles. In the textbooks, men's productive roles are represented in very diverse professions, reaching out to various sectors, from low-regarded jobs, such as porters and sweepers to prestigious jobs with promising income, such as doctors, pilots, and entrepreneurs. The productive role of men also demands more intellectual, emotional, and physical strength. Unlike men, women's productive roles are represented in relatively limited professions, more in touch with emotional strength; few are in touch with intellectual powers, and income tends to be less promising. When compared with men, the range of professions that women can access is less. Even in the teaching profession, men are represented as having higher levels, i.e., as high school teachers, while women tend to be only elementary teachers who handle students in the early grades. The representation goes hand in hand with the result of



National Population Census of Indonesia (1999) stating that the higher the academic degree, the fewer number of women work as teachers, and it also goes the other way around despite the fact that both men and women are given an equal chance to be teachers in elementary and high school. Women and men can now participate in a wider scope of professions that is more diverse and prestigious and also requires a set of specific expertise as well as emotional, physical, and academic skills. However, this has not been fully represented by the author in the textbook.

In the textbook, men's roles are mostly represented by their prevailing gender roles based on their biological sex. Men's roles are limited to sweeping and mopping, meanwhile women have a variety thing to do such as managing the household, nursing/nurturing, providing food, taking care of the family's health, and ensuring the house is clean. This indicates the stereotype of heterosexual households in which that women are demanded to be committed to household chores more than men. Despite the long hours of physical houseworks, women still have to take care of their so-called 'natural' roles based on their biologically defined sex such as nursing the kids—the society even deems it unnatural for women to leave their roles as mothers. Women are required to multitask and to have double roles in the household, but the thing is, it rarely applies to men.

The gender segregation in the reproductive roles reinforces the structural functionalism theory that emerged in the 1930s. In the theory that emphasizes on the harmony and balance, the society is seen as a system comprised of many interrelated aspects. Every aspect has its own roles and functions. One of the aspects is men and women. If there are any overlapping roles and functions between two sexes, the imparity is inevitable, and therefore each aspect has to adjust to achieve the balance. Any conflict and disharmony must be avoided at all cost. In the pre-civilization age, for instance, men and women were assigned to their own roles: men had to hunt and women had to process the result. Such roles resulted in a stable society.

Many supporters of the structural functionalism theory still consider the theory relevant and applicable in the modern society. According to the theory, men are instrumental in maintaining the stability of the society and their families by



providing staples and shelters, as well as by connecting the families with the others. Women, on the other hand, are known for their reproductive roles such as providing emotional support for the member(s) of the families and taking care of their household in general. This theory, however, was debunked by many feminists. Lindsey (1990), among many others, states that the theory is no longer relevant to the modern society since many things have changed over the course of time. The structure and function in the modern society have been through major changes and adjustments that it has shifted how the society functions. Furthermore, single parents with diverse backgrounds now become less uncommon in the society. Like co-parents, they are also required to fulfill the roles. And besides, the roles cannot be based on the biological sex but on the individuals' competence.

There are also differences in the topics related to the representation of the social and religious roles of men and women. The social and religious roles assigned to men are represented to be more diverse. Men are not only involved in social organization, but also in religion by occupying a higher position, namely as chairman or head. In contrast, women are represented only in social roles. Their roles, however, are limited to being a member. Women is appointed as the head of the organization that is either comprised of women or specifically serve women

The representation is still irrelevant. In actuality, only a few women can participate in the *RT* or *RW* (residents' association) and serves as the chairman. Similarly, in the organization of the *PKK*, which was originally intended as a self-development forum for women, men are now able to actively engage as board members, secretaries, treasurers, and members. Almost all tribes in Indonesia and in the patriarchal societies, all limit the roles of women in religious organizations. In many traditional tribes, it is men, who, according to the stereotype, are far more superior and possess more intelligence and power compared of that of women, and consequently, they are appointed as the head of tribe who have to carry the responsibilities. The stereotype of women being weak and incompetent, moreover, disables women from assuming the head position.



The research findings pertaining to the topics in the textbooks related to the representation of men and women gender status entail three aspects: (1) family status, (2) status within the organization, and (3) status in the workforce. In the foregoing topic, the representation of men and women is found to be different. In the family, men are represented as heads of households, main breadwinners, owners of production sources, and producers of production, meanwhile women are represented as family members and extra breadwinners. This stereotypes reinforce one of Nye's research findings (1976). According to Nye, the family structure of modern society nowadays can be classified into five categories: (1) the husband mostly play important roles, (2) the husband plays more role than the wife, (3) the husband and the wife have the same role, (4) the wife's role exceeds the husband's role, and (5) everything depends on the wife's role. This research findings in the Category 2 have long been prevalent in traditional societies, but still survive in the present. This evident appears in the topics in the Indonesian textbooks which tend to affirm the representation of the gender status of men in families higher than women. Men (husband) play all roles more than the women (wife) or the woman is represented as being dependent to the man who according to Tavis (1992: 17) is "man is the measure of everything" or in Javanese culture is known as the term "*swargo nunut nerako katu*" (literally, to paradise or hell the men go, the women will follow him). The condition may seem to be inevitable, but the family structure of modern society cannot be categorized as it is. Another family structure, such as in the Category 3, needs to be represented in topics in the textbooks so that such efforts comprehensively participate in giving enlightenment to society that the relationship between men and women as a husband and a wife in the family is complementary. Even in certain circumstances, women can have higher status than men. However, such things should not be responded by women by being disrespectful towards men.

In organizations, both social and religious organizations or associations and other organizations, men's position in the Indonesian textbook topics are represented as chairmen, advisors, and customary leaders, while women are only as secretaries,



treasurers, consumption sections, and members. Women's position is represented as chairman when activities related to women's issues and closely related to domestic roles. This shows that in the topics entailed in the textbook the status of men in the organization is represented higher than women. The misaligned representation of men's and women's gender status according to Kanter's structural functional theory (in Lips, 1993) is due to the assumption that women have many limitations and low skills so that in the control of the organization the status of women tends to be viewed stereotypically and perceived as suitable only to occupy an unsound position or those related to the domestic role. It is not entirely relevant. In Indonesia there are now some women who managed to occupy a high position in the organization despite the huge obstacles. Megawati Soekarno Putri (5th President of the Republic of Indonesia), Mari Elka Pangestu (Minister of Tourism and Creative Economy) Herfini Heryono (CIO/CTO PT Telkomsel), Shinta Dhanuwardoyo (Creativepreneur and Founder of Bubu.com), and Betti Alisjahbana (Founder QB International) are among a list of names that successfully occupy the strategic position.

In the field of employment, men in the textbook are represented as heads, chairs, and directors. Even in the government, men are represented in positions ranging from village heads to presidents, whereas women are only represented stereotypically as secretaries, treasurers, cashiers, and positions closely related to domestic affairs such as becoming servants. It is not entirely relevant because in modern society and in line with the rapid advancement of technology, the gender status of employment is not solely based on gender identity as in traditional societies, but rather based on individuals' capacity and expertise. With regard to such a situation, according to the records of the Ministry of Women Empowerment and Child Protection (2013) Indonesian women now has begun to show their public roles in executive, legislative and judicial positions although it has not been maximally accommodated. For example, since 2009, there has been 20% of women working in MPR, 18% in DPR, and 27% in DPD. Moreover, some women even are appointed as ministers.



From the overall description of the representation of gender ideology in the learning topics covered in the Indonesian textbook, such an endeavor encompasses the representation of gender identity, gender roles and gender status that yield two important points. First, the representation of gender ideology in the textbook related to gender identity, gender roles, and gender status indicates that (1) such a practice tends to represent misalignment or inequality between men and women in various aspects, (2) misrepresent the marginalization of women, pertaining to the view and conception of women as a whole, including the side of excellence that has not been considered as part of reality in representation, and (3) create polarization, which is to describe the man with the positive side, that is as a superior and superior figure, while women with the negative side, that is an inferior figure, subordinated, and stereotyped. Secondly, policies related to gender equality and justice in education, especially in the curriculum, have not been properly implemented in the Indonesian textbooks. The textbooks are still an instrument of socializing gender bias and affirming gender segregation dichotomously. They have not yet played as a vehicle for the development of gender sensitivity in teachers and learners. Based on the Sapir-Whorf hypothesis, if persons (learners and teachers) are constantly being exposed to gender-biased discourse, the perception of gender bias encoded in the discourse will be firmly entrenched in their minds. Thirdly, the distribution of gender inequality, misrepresentation of women's marginalization, and gender polarization on the topics entailed in the textbooks shows that gender identity, gender roles, and gender status appear to be still unequal in each level of education. The Indonesian textbooks for elementary level contain all three of these aspects more than those for junior and senior high school level. This is understandable because the themes raised in Indonesian textbook units for each education level are different. The topics in the textbooks for elementary level are more about concrete things like knowing themselves and everyday lives contextualized in the domain of the family and the environment, while the themes for junior and senior high school levels are more diverse, more abstract, and more related to technological advances and social



development in accordance with the demands of the type of text stipulated in the basic competence,

The incidence of gender inequality, misrepresentation of women marginalization, and gender polarization in the topics entailed in the Indonesian textbooks that represent gender identity, gender roles, and gender status are inseparable from the cognition and social context of the authors and the communities in which the authors reside. As previously mentioned, the authors of the textbooks in this research were 62 people with a composition of 33 (50.57%) female authors and 29 (49.43%) male authors. The composition between the male and female looks balanced suggesting that it is not the composition of the author's gender underlying the occurrence of these conditions. Rather, it is the author's cognition. The data analysis obtained from interviews with author of the textbooks revealed that in the process of writing the textbooks, the authors did not consider the issue of gender equality and justice. Their gendered feelings are in line with their views that women and men are created differently. A man is strong, mighty, and more rational, while a woman is a gentle and emotional figure. In the role of gender, men are more suitable to perform productive roles, while women are more appropriate if they play reproductive roles. Moreover, the women's reproductive roles are even viewed as natural. Men are also considered more suitable to play a wider social and religious role than women. In gender status, the authors believed that men should be responsible for providing financial supports for their families and becoming suitable leaders. The gender feelings and views on gender identity, gender roles, and gender status are derived from the family and community environment through socialization since childhood. It is these views and perceptions that are strongly influential in the process of writing the Indonesian textbooks.

In addition to the cognition of the authors, the representation of gender ideology in the Indonesian textbook is also a part of the growing ideological representation in society. According to the results of data analysis gained from interviews with the authors of the textbooks, the communities where the authors live tend to standardize the identity differences, roles, and gender status. Men are figured



as masculine, doing productive roles, moving around in the public sphere, and having the responsibilities of being the primary breadwinner, while women are figured as feminine, doing reproductive roles, moving in the domestic sphere, and optionally as an extra breadwinner. The tendency for such an identification of gender identity, role, and gender status occurs because of patriarchal cultural values and norms that are strongly binding in the life of the communities, whether religious, family, state, educational, media/film, and literature. It also affects the access or chance to certain sources and participation in an activity and/or decision-making. It also affects the extent of control, authority and strength for the persuasion and ownership of certain resources, and the benefit or usage of certain resources in an optimal manner.

The findings of the present research also revise the research findings that have been done by the Ministry of Women Empowerment (2000) asserting that textbooks used in schools contain a lot of gender bias. One of the causes is the author of textbooks dominated by men. If it is linked to the findings of this research, it is not the gender of the author of the textbook causing the gender bias, but the gender cognition and sensitivity of the authors of the textbooks, both male and female authors, and also the socio-cultural influence of the community where the author lives.

CONSLUSIONS AND SUGGESTIONS

Conclusions

With regard to the foregoing presentation of the results, some conclusion can be drawn. First, the representation of gender ideology in the element of Indonesian textbooks covers three things: (1) gender identity, (2) gender role, (3) gender status, all of which represent the dichotomous differences between men and women. In the topics related to gender identity, men are represented as the masculine and superior, while women as the feminine and inferior. In the topics related to gender roles, especially productive and social-spiritual roles, men are represented as gaining access and participation in diverse professions, whereas women as having access and participation in the limited field. In the topics related to reproductive roles, women



dominate the complex activities like taking care the household problems, food sufficiency, health assurance, and also the cleanliness of the house.

In the topics related to gender status, men are represented as having a higher position in the family, organization, and employment. Gender ideology representations in the topics entailed in the Indonesian textbooks which are related to the gender identity, gender role, and gender status show the gender inequality, misrepresentation of marginalization especially for women, and gender polarization.

Topics which cover those three things represent the inequality of men and women, partially representing women and only emphasizing the negative dimensions, and depicting men as superior and while women as inferior and stereotyped.

Those representations cannot be separated from the author's social cognition and social context where the authors live. Those representations are the representations of the author's mental awareness—even the patriarchal people in the author's surroundings. Furthermore, in the social context, texts which represent gender ideology are produced with women discrimination and men domination, even though in the reality women and men can complete and substitute each other. Access, controls, and benefits not only can be obtained by men but also by women

Suggestions

In line with the conclusions, few suggestions are tendered. For Indonesian Language teachers in the elementary, junior and high school levels, they can use the findings of this research as (1) references for their own capacity in building their gender sensitivity, (2) as bases and references in designing affirmative actions of gender inequality in the learning process to form the equality mindset and gender equity for the students, and (3) as a basis for consideration in developing and selecting the learning materials and also implementing the gender inclusive learning in Indonesian subject. For the headmaster in the elementary, junior, and senior high school levels, the findings of this research can be used as important information which can be used as basic considerations to (1) determine the policy in selecting the textbooks used in the learning process and (2) design programs to build the gender



sensitivity and capacity for the stakeholder.

For the authors of textbooks in the elementary, junior and highschool levels, the findings can be used as basic considerations and references to develop textbooks which are gender responsive and gender inclusive. For policy makers, the research findings can be used as a basis for consideration in formulating responsive and gender-inclusive policies, including in implementing monitoring and evaluation of KTSP development and implementation in learning.

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