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**Gender Representation in Student Textbooks
in the Context of Democracy Practice: a Critical Discourse Analysis**

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ABSTRACT

Violence against female students in Indonesia has become an extraordinary event. The announcement was made by the President of Indonesia, Djoko Widodo, in the press release of the Pro- RRI Malang, on May 10, 2016, at 10 WIB. Child abuse, especially sexual abuse toward female students commonly done by their male friend. In the context of socio-cultural-cognitive theory, the behavior of the students (male) reflect the students' knowledge. Knowledge was formed not only merely in form of the acquisition, but it is the interaction between students and teachers (teaching materials, textbooks, media, etc.). Textbooks play a very significant role in shaping the world view about the role of women and men in the social life. This paper aims to describe (1) the gender representation in the teaching material in Indonesian student textbooks at Junior High School of class VII and Class VIII and (2) gender representation in the teaching material in Indonesian student textbooks at Junior High School of class VII and Class VIII in the context of democratization and humanization Education Practice. This study is a review of the literature study, and the subjects were Indonesian student textbooks at Junior High School, especially class VII and VIII. The results showed that (1) gender bias dominates the teaching material in Indonesian student textbooks at Junior High School of class VII and Class VIII and (2) democratization and humanization practices have not been up look at the teaching material in the textbook.

KEYWORDS: Gender, Teaching Materials, Democracy of Education

Violence on female students has becoming an outstanding incident in Indonesia. The statement was expressed by the Indonesian president, Djoko Widodo, in a press statement of Pro RRI-Malang, on May 10, 2016, at 10 am.

Violence toward children, especially sexual violence for female students are more often undertaken by her friends (boys). In the context of the socio-culture theory, violence made by students commonly reflect their knowledge. Their knowledge formed through interaction between students and teachers (teaching matter, media, and others), it is not just acquisition. In this context, the main factor, learning and social interaction are seen as learning mediation. The socio-cultural theory gives priority to the influence of learning to mind, mental development, and learning practice. This theory is called ZPD (*Zone of Proximal Development*). In Vygotsky's ZPD (in Ajideh, 2012: 103), cognitive development of children covers stage of coaching and stages without coaching.

A coaching process has significant role is teaching material on textbook teachers. Byrne (in Hamdan, 2010: 22) stated that student's textbook plays significant role in shaping the world view of the role of women and men in social life. Uren (in Hamdan, 2010: 23) shows that the a uthor of books describe most women in traditional role, such as cooking, washing, and so on, while men engage in more challenging and interesting role. Porreca (in Hamdan, 2010: 23) said that women in the United States are less featured in text and illustrations in English as a foreign language (EFL) books.

There is limited research on gender and textbook in Indonesia while the number of violence against women (female students) is increasing over the years. Students are exposed to their learning materials, so school as a center of learning about democracy and the values of humanism, should choose materials that do not contain gender bias, so that students can learn about gender equality. A study of Dobson (2010) shows that

in school women still got low position/ranking: they are not counted or not invited to participate. It has happened since they are at the age of pre-school (Dobson, 2010:1). Gender-biased teaching materials can encourage male students to dominate female students, while class (learning) must be shaped and created in a more democratic situation.

This paper explores the representation of gender in Indonesian student textbooks for Junior High School of class VII and Class VIII. The phrase, sentence, and illustration on the Indonesia Text books are believed to be language functioned to convey an ideology. Learning language is viewed as constructing knowledge and interaction between students and teachers (Birjandi in Ajideh, 2012: 110). In this case, text book is regarded as a Discourse. Gender representation which is found in text books is analyzed according to the principles of Critical Discourse Analysis, and Democracy of education by John Dewey. In the views of John Dewey, democracy is a view of life, not only a good government system (Dewey, 2004 iv). Democracy in school and learning is not only seen as planting values or the formation of justice behavior, but democracy should focus on freedom to behave to accomplish full of meaning of self for each individual (students) (Dewey, 2004: iv). Students can learn about the importance of self-awareness and humanism (Rachmahana, 2008: 99).

John Dewey introduced the concept of pragmatism. He emphasized that these human beings are independent, creative, and dynamic. Besides, human beings have social ability to cooperate with others (Englund, 2000: 308). According to Dewey, humans have a reasonable ability. Hence, they are capable of overcoming problems that threaten the self and their environment. John Dewey stated that school has to make three functions that democracy realized. They are (1) schools have to create environment simplified of culture complex; (2) school should eliminate bad or trifling

aspects including tensions from the past, and choose aspects best for students to grow; and (3) school should create a balanced social environment and to ensure that each individual get a chance to release from the limitation from the individual's social group, like home.

RESEARCH METHOD

This paper used a critical qualitative approach with critical discourse analysis design. The data were analyzed by using Fairclough model. The data were viewed as textual, the production and reproductive text, and social practical text.

FINDINGS AND DISCUSSION

The Condition of the Teaching Material on the Text Books of the Junior High School

This paper analyzes teaching material Indonesian student textbooks for Junior High School of class VII and Class VIII. The textbooks were published by Kemdikbud (Ministry of Education and Culture) in 2014 to support the 2013 curriculum. The book is written by two authors (men). The teaching material of Indonesian student textbooks for Junior High School of Class VII and Class VIII can be described as follows.

Indonesian student textbook of Class VII

Indonesian student textbooks at Junior High School of class VII contains 226 pages. Gender representation on the books of the Indonesian student textbooks at Junior High School of class VII can be observed in the texts and illustrations. The texts are in the form of a word, phrase, and sentences. The texts and pictures are integrated.

On page 5 of textbook the topic is about report. The text says “*Planting Mangroves*” and a photograph of four female students planting mangroves. They are wearing red shirt and shorts.

On page 14 there is a text that reads “**Each Thursday after school, Sinta does dancing and singing**” and “A week ago, Sinta planted jasmine, but it died for having attacked by insects “. However, on page 15 there is a sentence, “Jasmine that Edo planted is always watered so it grows well and blossoms quickly.” The two sentences represent gender bias. Man is always better compared to women. Edo is successful in tending flowers. He waters the plant regularly, so the flowers grow well. On the other hand, Sinta’ Jasmine withered because of insect attacks. Sinta is described as unlucky for her plant died. Different from Edo, Sinta is described as not diligent enough in tending the flowers, so insects attack them. In this context, Sinta (a female student) is described as not as successful as Edo (a male student). Failure is a symbol of weakness (inferiority) and success is a symbol of superiority. Based on van Dijk (2000: 49), the two statements about Sinta and Edo are a form of polarizing contrast. Contrast is part or form ideology to declare conflict in a situation where domination exists. A discourse made by a dominant group usually conveys good things and bad things such as *we worked hard, and they are lazy* (van Dijk, 2000: 49).

In addition, on page 161 there is a short story. The writer presented the story of Prambanan Temple. In the story, Roro Jongrang is condemned by Bondowoso because she broke her promises. In this context, male students and female students receive the story of the greatness of Bondowoso in building a temple and his power to condemn women. Bondowoso is positioned as the strong party who won the competition, while Roro Jongrang is positioned as the lost party, weak, and unable to keep promises. Planting ideology by a dominant group dominant can be done in the form of a story, example, and illustration. Van dijk (2000: 49) said that the stories used as a premise to say that his group is true or good and other groups are disreputable or wrong. Stories like this shows a racist discourse.

All sentences and picture in the Indonesian student textbooks for Junior High School of Class VII represent gender bias. Such teaching materials can potentially control the mind of students and sustain an ideology in the students. Patriarchic ideology encourages male students and discourage female students. The student can hold on to these concepts as a common ground (a term by van Dijk) until later when they join the society.

Indonesian student textbooks for Junior High School of Class VIII

Indonesian student textbooks for Junior High School of class VII and Class VIII is called *Indonesian Language the Knowledge*. This book was published by Kemendikbud in 2014. This book consists of outside cover+ VIV + 1-222 page.

A number of texts (a sentence and illustration) contain biographies. There are three female community leaders shown, namely (1) Girl Scavengers, (2) Women Aged Dusk, and (3) Susi Susanti. Meanwhile, there are six male figures, namely (1) B.J. Mr. Habibie, (2) Bung Karno, (3) Ki Hajar Dewantara, (4) Ws Rendra, (5) men playing kite, and (6) men at a meeting. The number of profiles is unbalanced. In this context, men as the first (firstness) and women as the second by the writer. There is imbalance the number of women and men used in this textbook. Women are shown in a less favorable image. For example, although the words *scavengers* and *high performance* are used, the word *scavengers* still imply a negative value that is *bad* for the girl. It might be better if the girls are described as *creative* or with other words that show a positive image.

On page 136 there is the title *Should Wait for 17 Years Old to Get Driver's License*. The text describes that female students make violations. The women are bikers who are not wearing helmet and others are the police. The text aims to describe existing rules. But, if it is associated with the picture of women dressing as school

students who are not wearing helmets and also female police, the text forms a meaning that female students question and break the rules. Items text and an image of such become a part of knowledge that forms knowledge students as a disclaimer. The male students may construct a thought that women by breaking the rules. Meanwhile, the female students who read the material might feel inferior, feel guilty, and build an idea that they are a rule offenders.

In last pages, there are three text and pictures, The Actor of *Sang Pemimpi* Novel/film and *Laskar Pelangi* Novel/film as well as text Grandmother and a Piece of bread (*Emak dan Sepotong Roti*). The three text and this picture are not balanced. Two texts and pictures on Emak and dan Sepotong Roti (Grandmother and a Piece of bread) show awful activity. These women are struggling women who are old and poor. While *Sang Pemimpi* and *Laskar Pelangi* describe children who can struggle and have fun, it is questionable why the writer does not tell a story of a strong girl successful in her struggle, like the characters in *Sang Pemimpi* Novel/film and *Laskar Pelangi* Novel/film. The texts and images build knowledge for male students and female students; male students will construct himself as the party that is strong, fun, adventurous, while female students construct themselves as the party that is inferior, pathetic, and doing less interesting activity.

Based on this data, it can be concluded that women are described as the second and inferior party, and men are described as the first and superior. As it has been stated before, teaching material has a particularly important role for students in increasing their knowledge. Inequality of men and women in the text is part from knowledge constructed by them. In the sight of the cognitive psychology, the knowledge construct becomes knowledge embedded in their unconscious or long term memory (LTM). Knowledge in LTM will be used when the students grow up. Sexual violence toward

children in school is one form of embodiment activity of LTM of this knowledge in Indonesia as the LTM contains patriarchal ideology in which women construct themselves as the second class.

Textbook of Junior High School in Conjunction with the Application of Democracy in Education

The Indonesian student textbooks for Junior High School of class VII and Class VIII show inequality between men and women (male and female students). Men are described as being more dominant than women. Man is categorized as firstness and women becomes a follower of male (the second sex). That construction cannot be separated from the ideology of writer or dominant group, and the ideology is taught to the students (both male and female in class). Gender bias is the text and pictures signifies discrimination. This discrimination is started from a prejudice (Banks, James, 2003: 20). Prejudice is negative behavior towards the target group (Dividio & Amp; Gaertner in Banks, James A, 2003: 20). Discrimination cannot be separated from stereotype, prejudice, and discrimination itself (Stephan & Amp; Stephan in Banks, James A, 2003: 20). The existence of boy as firstness is in line with the findings Birjandi (2012) when he conducted a study on English textbooks for high school in Iran. Birjadi (2012: 139) said that women in Iran are still described as household workers and teachers, although they have other skills.

In the view of democracy, Indonesian student textbooks for Junior High School of class VII and Class VIII have not yet made justice to women. Female students are positioned in a wrong position. Though it is not spoken, the inferiority is affecting themselves. The injustice becomes knowledge pent up or constructed in long-term memory (LTM) of the students. In other words, the teaching material of Indonesian for Junior High School of Class VII and Class VIII is a discourse having interrelation

with social cognition. Van Dijk (2004: 20) claimed that there was a reciprocal relation between discourses with social cognition. Discourse form social cognitive in the community first by constructing their knowledge, and then by constructing their behavior or customs, which in turn will construct their ideology. The image of male is constructed in community as social cognition as part of knowledge. Then it becomes a custom of behavior and eventually it becomes ideology: men are strong, superior, dominant, while women are weak, inferior, and as the other (the second sex). Gender bias in Indonesian textbooks for Junior High School of class VII and Class VIII cannot be separated from Indonesian culture which adheres to patriarchy. Petrie (2005: 113) said that violence that happens is rooted in a culture of male domination. In Indonesia, system of patriarchy dominates domestic relations. Women are guardian of the home and male is the family head.

Gender bias shows the absence of democratization and humanisms' in class if observed in greater depth. Dewey (2004: iv) said that in the context of schools and learning in class, democracy is not just seen as the formation of value conduct but the created meaning in students' mind. Teaching materials should focus on mental education, understanding and liberating students, appreciation, and fairness.

In view of humanism, important lessons stressed awareness of self (Rachmahana, 2008: 99). In addition, education has objective to help students to develop (Hangestiningsih, dkk: 2015: 1). In this case, education is trying to humanize man. The students expect comfort, growing up without burden, developing social skills and moral in himself (Gage and Berliner in Preacher, 2013: 46). If it is associated with gender bias, teaching material in Indonesian student textbooks for Junior High School of class VII and Class VIII will make students feel uncomfortable.

CONCLUSION

Based on the discussion above, there are some important points which can be drawn as conclusions.

- 1) It is important for school principal to see gender equality in the class.
- 2) It is essential for the author (including teachers) to do analysis about gender equality that will be referred to by the students.
- 3) Teaching materials in the text of Indonesian student textbooks for Junior High School of class VII and Class VIII represent gender bias. Gender bias is observed in the texts and pictures in the book.
- 4) Teaching material in Indonesian student textbooks for Junior High School of class VII and Class VIII textbook of Students Junior grade VII and VIII does not show democracy and humanism in education.

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