

Gender Ideology in Class Discourse: Studies in Junior High Schools in Bali

Ni Wayan Eminda Sari ^A, Dawud ^B, Ah. Rofi'uddin ^C, Imam Agus Basuki ^D

Abstract

This study aims to describe gender ideology in class discourse, namely the embodiment of gender ideology, the meaning of gender ideology, and the application of gender ideology in class discourse. This research is a qualitative research with a critical discourse analysis approach and gender theory. The research data is in the form of classroom discourse conducted by teachers and students in junior high schools in Bali which are then transcribed into written presentations in the form of conversation units that represent gender ideology in class discourse. Data analysis includes three dimensions, namely discourse analysis, processing analysis, and social analysis which are then modified into language description, interpretation, and explanation. The use of words and sentences in class discourse by teachers and students as a means to convey certain intentions and meanings that are gender oriented. The meaning of gender ideology in class discourse includes gender ideology as a belief system and gender ideology as a system of action. The application of values in actions, behaviors and attitudes that determine how to see oneself and how to perceive and treat others. The implications of this study place presentation as an important part of its analysis, how one party, group, person, idea, or event is displayed in a certain way by discourse, which influences meaning when received by the interlocutor.

Keywords: *Gender Ideology, Language, Educative Value.*

INTRODUCTION

Gender has always been a topic in the world of education. Gender is the difference in behavior inherent in men and women that is constructed socially and culturally. In this case, gender is a social construction, namely a construction that is made and carried out in everyday life. (Proctor-Thomson, 2010) states that gender issues are always related to views on the process of someone being considered as a feminine and masculine figure. In other words, gender always describes the social rules attached to the sides of masculinity and femininity. Further understanding of gender is carried out by focusing on various gender identities and placing oneself in masculine and feminine positions. Self-difference in social construction will not become a debate if it always avoids the focus of understanding which will have an impact

^AUniversitas Negeri Malang, Indonesia, Email: emindasari@unmas.ac.id

^BUniversitas Negeri Malang, Indonesia

^CUniversitas Negeri Malang, Indonesia

^DUniversitas Negeri Malang, Indonesia

on gender inequality. However, the reality that has occurred so far is that there is still an understanding of the female gender which is always in a passive, subordinated position, and has a double workload compared to the male gender which is always in a superordinate position. The high level of understanding of male gender cannot be seen only physically, but more than that it can be understood through the system of social values, attitudes, and frameworks of thought prevailing in society.

Schools are the main community socialization institutions that have the potential to socialize gender ideology (Söylemez, 2010). The media used to socialize gender ideology in class is the most basic dimension to guide students and teachers in determining their ideological views. The teacher plays a very large role in neutralizing student gender bias and gender stereotypes, because the teacher has a great influence on the process of developing students' ideas related to gender (Cameron, 2012). Therefore, it is necessary to pay attention to the way in which the gender ideology of teachers and students is realized in class discourse. In discourse practice there is a process of producing power vertically and horizontally in relation to the power of teachers and students in the classroom. Through the choice of words and sentences in a group discourse, students and teachers can strengthen and spread their gender ideology. To examine the gender ideology underlying class discourse, the basic concept of gender ideology put forward by (Mills, 1997) is used. In the analysis of gender ideology in class discourse, language cannot be placed in a closed manner, but must also be linked to the context of how the dominant group's gender ideology forms discourse. In the analysis, not only linguistic or grammatical aspects are examined, but these aspects are related to the overall context of communication. (Mills, 1997) places presentation as an important part of his analysis, namely how one party, group, person, idea, or event is displayed in a certain way by discourse, which influences meaning when it is received by readers/listeners. (Mills, 1997) looks at how the position of various social factors, ideas, or events is placed in discourse. These positions ultimately determine who is the subject of the narrative and becomes the object of the narrative which will determine how the structure of the text and how meaning is treated in the text or discourse as a whole. For example, women's gender as the object of storytelling, representation of women's position is always defined, used as storytelling material, and cannot present itself, and vice versa for male gender. Men are the object of storytelling, so men will be described according to the speaker's view of the identity of these men.

Several previous studies conducted (Hamidah, 2014) examined the Representation of Gender Ideology in Indonesian Language Textbooks. Her research findings show that gender ideology is represented in textbooks in topics, texts, schemes, and choices of words and sentences. From this research it is known that Indonesian language textbooks in elementary, middle and high schools contain a gender bias in the delivery of the material contained. The forms of gender bias that are often found

are male domination of women, stereotypes, violence against women, and marginalization.

Meanwhile (Bean, 1995) examined Conversation and Gender in a University Composition program. This study shows that conversation operates in two areas of composition, namely as a metaphor for intertextual exchange and oral interaction. The composition of the feminine field is disproportionate between the number of female teachers, their pedagogy, and their institutional position. Composition can be seen as a contact zone of discourse traditions characterized by gender and class. Composition programs should examine the academy's gender hierarchy related to textuality including orality, narrative analysis, and experiential abstraction.

From the several studies described above, it is known that the studies related to language and gender ideology that have been carried out have varied focuses, approaches, and research results. Some focus on gender bias, gender attitudes and behavior, and gender composition. The approaches used also vary, namely structural, sociolinguistic, ethnographic communication and critical discourse analysis. These studies have different focuses with this research. This study focuses on verbal forms, the meaning of gender ideology, and the application of gender ideology contained in teacher and student discourse during learning which is understood based on social norms and cultural codes in the classroom and based on the socio-cultural norms of society. This study aims to obtain information about how the gender ideology of a teacher and student is represented in learning interactions. Based on the description that has been presented in the introductory section, the research focus of Gender Ideology in Class Discourse is as follows: 1) The embodiment of gender ideology in class discourse; 2) The meaning of gender ideology in class discourse; 3) Application of gender ideology in class discourse.

LITERATURE REVIEW

Gender Ideology

The classification system built by society socially related to masculinity and femininity can change according to the results of social construction. This is often confused by the view that men and women must behave according to their nature (Fakih, 2013). However, nature/sex refers to physical/biological characteristics and gender refers to social and emotional attributes. Gender roles are in accordance with norms created by society which identify a series of roles, activities, expectations, rules, and behaviors that are related to making women or men as masculine and feminine figures.

Gender ideology is related to the depiction of human views about women, men, and their gender identities in accordance with socio-cultural constructions. The use of the term 'ideology' reflects two things, namely (a) considering women to be conceptualized as inferior to men and maintaining social and cultural systems that are dominated by men, (b) the nature of gender that is culturally constructed (as opposed to

natural gender) . Various values, stereotypes, rules and beliefs about the relationship between men and women or their identity are based on gender ideology. Gender ideology can operate in society for the long term as long as it is supported by gender belief systems. Belief systems refer to beliefs and perceptions about women and men, about masculinity and femininity. In other words, the gender belief system includes descriptive elements and perspectives in the form of beliefs “what men and women really are and should be (Ashmore et al., 2004).

Gender differences in society show that there is a view of giving a dominant position to men which places men always in a superior position (Kalil, 2019). Men are described as always carrying out productive and social roles, while women are placed more dominantly in reproductive roles. This indicates that women are marginalized and considered unable to carry out activities related to physical activity. The status of men determined in society is not obtained solely based on gender but is the result of thoughts, beliefs about the attitudes and values prevailing in society. This whole system of thinking is then known as gender ideology. According to gender socialization theory (Richards & Rodgers, 2001), (Er, 2013) (Fagot, Rodgers, and Leinbach Citation 2000), adolescents internalize these gender role expectations into their gender ideology and follow the behavioral rules of their gender as they define their identity (Turner & Brown, 2007), (Petek, 2013). Likewise, failure to comply with internalized gender role expectations leads to uncertainty and guilt which they will try to avoid. Because adolescents are still forming their gender identity, they are very likely to adapt to gender roles (Gormley, 2015). The more boys and girls internalize traditional gender ideologies, the more educational choices they will make for boys or girls.

Class Discourse

Class interaction is the most important element in learning. (Petek, 2013) states that class interaction is a pedagogical activity because all learning activities ranging from counseling, discussion of material, to evaluation in class are carried out through interaction. The use of language in the communication process in a class interaction aims to organize people, organize activities, and convey lessons (Muchira, 2013). Interaction in classroom discourse is centered on communicative and language competencies acquired when teachers and students are actively involved in interacting to communicate using verbal language (Er, 2013). The involvement of students in the interaction will be beneficial socially and academically. In the process of class interaction there is a conveyance of meaning through a process of verbal communication. The meaning will be well understood if there is a common understanding between the speaker and the listener during the communication activity (Walsh, 2006), (Handojono & Matrutty, 2021).

In class discourse there is a tendency for students to remain passive unless the teacher asks them to speak. Research (Hanandini, 2019) shows that students will only speak when given the opportunity for fear of making mistakes. In such situations, teachers need to modify

interactions and increase students' needs to express themselves. Research (LoCasale-Crouch & DeCoster, 2012) shows that teacher dominance affects the development of student interaction in the classroom.

The teacher's domination in class discourse is considered normal (Zuengler & Miller, 2015). The teacher can determine who can be involved in the interaction process, for example in discussions. The teacher's experience can determine the variation of interactions that occur between teachers and students. The implementation of learning can be adjusted to the learning objectives and students' abilities to use language in class (Coates, 2005). In general, class discourse is defined as the use of language in class interactions (Rymes, 2015). Words, sentences or grammatical forms are chosen by the interlocutor and pronounced with due regard to the context in which the language is used. In class discourse, class is the main context. (Studies, 2011) Classroom analysis will generate natural and specific descriptions of language use based on the context of the class setting. Whatever is said in class is influenced by the context outside the classroom, because teachers and students have experiences that influence the discourse in class. (Darma, 2009) states that class discourse is a series of communicative acts of language users in class carried out within an educational framework. Thus, class discourse is the use of language in learning activities which are the result of cognitive construction and social interaction.

METHODS

This study uses a qualitative approach. Use of a qualitative approach. The data in this study are teacher and student utterances as well as the context in which utterances are used. The data source for this research was the discourse of class IX at SMPN 1 Kerambitan and SMPN 2 Kerambitan during the learning process. The selection of this data source was based on the results of observations by considering the potential of teachers and students in the academic field who can be relied upon in interpreting and instilling gender ideology together. Furthermore, the data is selected, sorted, and coded according to the utilization of the analysis. In detail, the action is through the process of translating the data obtained in the field, classifying the data, and assigning a code to the data. In detail the procedures carried out in collecting data in this study are as follows:

- 1) Observing and documenting research data in the form of class discourse which is the source of data in this study, especially aspects of language use by teachers and students.
- 2) Carefully identify discourse units that reflect gender ideology.
- 3) Classifying and codifying data according to research focus.
- 4) Checking the validity of the data is done by checking the validity internally through the aspects of accuracy and persistence of observations.

Data analysis includes three dimensions, namely discourse analysis, processing analysis, and social analysis which are then modified into language description, interpretation, and explanation. At the language description stage, a more careful and critical reading is carried out on the collected class discourse data. Activities carried out at this stage include data identification, data coding, data classification, and class discourse data categorization according to the focus of the problem under study. At the stage of interpretation of gender ideology which involves two basic elements, namely discourse data and interpreters. This stage integrally links the results of discourse analysis and social context to explain how speech in class discourse is produced and why it happens. Next, do the explanation, which examines the relationship between discourse and social structure through the mediation of the social context in which the discourse is created. At this stage it is known how a discourse is part of a social structure of society. At this stage, the interpretation of the meaning of the data is carried out by involving all information that can potentially produce a research finding.

RESULTS AND DISCUSSION

This section describes the results of qualitative research related to the embodiment, meaning, and application of gender ideology by teachers and junior high school students in Bali in class discourse

Word Level Gender Ideology

The embodiment of gender ideology at the word level indicates the use of sexist words, adjectives, and action words in class discourse. The word sexist includes the words asymmetry that is, marked asymmetry, ellipsis asymmetry. Adjectives are words that explain, change or add to the meaning of a noun to make it more specific. Action words are verbs that refer to physical actions performed by someone against other people or any object.

The word marked asymmetry is a word that in its use refers to the presence of feminine markers to emphasize the meaning of women. In class discourse there are a number of marked uses of the word asymmetry that support the embodiment of gender ideology. This can be seen in the following data:

Table 1. A Number of Marked Uses of the Word Asymmetry Support the Manifestation of Gender Ideology

Data Number	Context and Code	Sentence Data	Word Shape

201	Delivered by the teacher to students during the lesson. (PW.IG-AMR/GP-01)	GP: The school's children have received a circular letter that the Regent will hold a colossal dance activity.	Regent
202	Disampaikan guru kepada siswa yang akan mengikuti lomba. (PW.IG-AMR/GL-02)	GL: The sports teacher has been waiting for the children on the field and earlier they have also asked permission for you to take part in the competition.	Sport teacher

In the table above it can be explained that the use of words such as regent, sports teacher. These words show the use of the word asymmetry by the speaker in this case the teacher and students. When viewed from life in society, these words refer to the male gender. This is strengthened by the assumption that professions such as regents, sports teachers, are usually carried out more by men so that male markers are not needed in this case. The use of the word regent, sports teacher, can also be used to refer to female gender. The addition of the female marker (mother) to these words was done to emphasize their use in the female gender so that they become the mother of the regent, the sports teacher. The different treatment between male and female genders shows that the use of words in class discourse is still oriented towards patriarchal patterns, and shows that women are not equal to men. In this case women remain subordinate and men become superordinates.

The word ellipsis asymmetry is the replacement of female names with male names. Changing the name of the woman is obtained from the result of marriage. Apart from the male name, the female name will also be replaced with a name according to the position held by the male. Examples of these words can be seen in the data in the table below:

Table 2. The Word Ellipsis Asymmetry is the Replacement of Female Names with Male Names

Data Number	Konteks dan Kode	Sentence Data	Word Shape
215	Delivered by students when demonstrating story characters (PW.IG-ALIF/SL-15)	SL: Mrs. Dimas, don't gossip like that. I, as the RT here, seem tired of receiving complaints from residents about mothers.	Miss Dimas

The table above shows that women's names were omitted and replaced by men's names. In the words of Mrs. Dimas, the name change occurred due to the replacement by the husband's name (Dimas). Ayu, for example, married Dimas, so Ayu's name disappeared and changed to Bu Dimas based on patriarchal culture and ideology inherent in men.

Gender Ideology at the Sentence Level

The embodiment of gender ideology in sentences relates to the way in which gender ideology is produced in sentences and how sentences are expressed to other people in order to maintain ideological tendencies.

Declarative sentences aim to provide information or proclaim something that supports gender ideology in class discourse. In this case, the position of the speaker is as the giver of information, while the position of the interlocutor is as the recipient of the information. The embodiment of gender ideology in declarative sentences can be seen in the data below:

Table 3. The Embodiment of Gender Ideology in Declarative Sentences

Data Number	Context and Code	Declarative Sentence	Forms of Gender Ideology
240	Delivered by the teacher to students when they are going to take books in the teacher's room). (PW.IG-KDEL/GL-40)	GL: Just let Rai be the one lifted the book was brought to class because the books were quite heavy.	Strong masculine figure and always rely on physical strength

The table shows the use of declarative sentences which aim to provide information in class discourse. This information supports and strengthens male identity in the form of the embodiment of men as strong masculine figures who always rely on physical strength, are knowledgeable, and have a passion for volleyball and badminton which always rely on physical strength. Information relating to gender ideology in the table above is packaged in the form of news sentences that can be easily understood by listeners, in this case by students and teachers. Data (240), the male teacher explained that Rai (male student) was able to lift heavy books. This shows the view that the male gender with masculine stereotypes is stronger than women who usually do light work.

Gender Ideology as a Belief System

Gender ideology as a belief system is defined as a set of beliefs and opinions about men and women and about the recognized qualities of masculinity and femininity. The meaning of such a belief system can be observed in the description of the following data table:

Tabel 4. Gender Ideology as a Belief System

Data Number	Context and Code	Data	Male Identity
301	Delivered by the teacher when advising students to be motivated to always try to be better in learning in class) (PM.IG-SKID/GL-1)	GP : Children, all of you must be passionate about learning. Of course all students have their own way of learning, but you also have to keep trying to perform well in class. Trying and enthusiasm is the most powerful way to improve your performance. I'm sure your grades will also increase because your understanding is also well developed. So, in the performance of the group, all of which were men, delivered material accompanied by examples from those close to our environment. This means that they understand and are passionate about learning. I hope other students especially girls do the same. SP : Yes ma'am..	Characteristics: aggressive, passionate, and knowledgeable

In table 4 above, the presenter presents men as the object of conversation. Men in the data are positioned as masculine figures with characteristics of enthusiasm, aggressiveness, knowledge and responsibility. Favorite colors are blue and brown. Favorite place is the beach. The sport chosen by the boys is cycling.

Gender Ideology as a System of Action

The ideology of gender as the ideology of action is the ideology of gender as the basis for acting. In the learning process in the classroom, gender ideology in orders is related to the existence of goals in the form of actions to be achieved using these orders.

Table 5. Gender Ideology as a System of Action

Data Number	Context and Code	Data	Male Actions
328	The teacher conveyed to students to open LKS (PM.IG-STPRI/GL-28)	GL : Children now open their LKS, we will discuss chapter 3. SL : Yes sir (immediately open LKS) GL : We will start with a narrative sentence, first read the discourse provided in the LKS!	Carry out the action of reading the

			material on the LKS
--	--	--	---------------------

The action occurs in class discourse. Teachers and students use direct commands in class discourse. Data (328) shows that the command action is used by the teacher to give directions or order students to open the LKS book when the lesson starts. In accordance with their role, male teachers seem to have dominating power in conveying their orders. The choice of utterances is inseparable from the goals to be achieved by the discourse giver (teacher). The use of direct commands is considered to accelerate student understanding and can see how much readiness students are in following the lesson. The response from the recipient of the discourse (male students) indicates that the command can be understood so that it responds according to the wishes of the teacher. The direct command used indicates that the teacher has beliefs about the male figure as a masculine figure who likes to be forthright, doesn't beat around the bush, and can appear dominant in all situations. The goal to be achieved in this discourse is the exposure of gender ideology as a system of action, namely gender ideology as a guide in acting and behaving. The gist of the discourse in the data is that male students immediately read the material on the LKS feathers.

Dimensions of Values in Class Discourse

Values are fundamental beliefs that help distinguish right from wrong for humans, add balance and meaning to life and values enable individuals to live together in society. The inculcation of values can occur in class discourse which indicates that these values can be believed and implemented in everyday life both at school and in the community. The most important cultural value instilled by teachers in students is how to respect and appreciate other people. This is embodied in the following discourse table:

Table 6. Dimensions of Values in Class Discourse

Data Number	Context and Code	Data	Application of Values
-------------	------------------	------	-----------------------

405	The teacher directs students to greet PMI officers during class learning. (PN.IG-NKL/GP-5)	GP : Try Tasya to lead her friend to greet the PMI officer first! Today there will be a short briefing from PMI related to the blood donation activity which will be held next week. SP : Stand up, say hello... Good morning Mrs.... Uncle Swastiastu. GP : Now, let's pay close attention to what he will say so that we understand what we have to do and prepare for next week's activities. SP: Okay ma'am.	Say greetings
-----	--	--	---------------

The table above shows the application of cultural values to women which are mostly carried out by teachers to students. The teacher instills cultural values in female students by giving directions to students to greet other people who are older and have certain assignments who come to class. The teacher always asks students to say hello as a habit for students to learn to respect others as shown in data (405). Actions with the imperative form are used by the teacher to take actions in accordance with the teacher's directions to respect others by saying greetings. Students respond to the teacher's speech by doing according to the actions and goals to be achieved. The act of greeting in the form of saying Good morning Mrs. ...Om Swastiastu to other people, especially to older people, is a polite act that is rooted in Balinese culture for the purpose of living a harmonious life and not causing social conflict. The speech of Coba Tasya led his friend to greet first the PMI officer!, indicating that female students could show themselves more because so far it was believed that female students could not appear as leaders. Tasya is a word whose meaning refers to a woman's name that is commonly used in the wider community.

Discussion

In the research findings on the embodiment of gender ideology in class discourse, there are a number of word choices that support the representation of gender ideology. The level of word choice in question is the word asymmetry, adjectives, and action words. The level of word choice is based on the assumption that one gender has a higher position in society. The use of words that indicate gender inequality is often expressed as sexist language (Stringer & Hopper, 1998). Sexist words refer more to the choice of words that prioritize men and demean women.

Many reasons for the existence of this kind of mismatch are usually assigned to the teacher. For example, there are teachers who pay more attention to male students and always consider it natural to speak and always pay attention and encourage male students to be more active than female students, especially in communicating in class. The implication of using such sexist language is that there are words whose meanings contain elements of stereotypes and subordinates which will lead to the position of women being seen as very low and experiencing semantic pejoration. Sexist language is an example of sexism consisting of utterances that reinforce and perpetuate gender stereotypes and status differences between men and women (Banaji & Hardin, 1996). In the research findings, several types of sexist words were found that occur in class discourse or what is called the word asymmetry. This is in accordance with the opinion (Turner & Brown, 2007) which states that boys are always the superordinate who is differentiated by the stereotypes attached to him.

In connection with the research findings, imperative sentences are used to emphasize the existence of gender inequality which prioritizes patriarchal gender. (Eastwick et al., 2006) stated that the difference between men and women in the way they discuss is that men are more sensitive to power dynamics. They tend to speak in a way that keeps them in a dominant position. On the other hand, women pay more attention to relationship dynamics and speak in a way that saves face for others (Bamman et al., 2014), (Bergvall, 1996). This can be seen from the identity, role, and status between male and female gender, which still has a very wide gap. (Gormley, 2015) states that whatever women do linguistically will be judged negatively and everything that men do with their language will look normal.

The meaning of gender ideology in this study consists of gender ideology as a belief system and gender ideology as a system of action. A belief system is a set of beliefs and opinions about men and women and about the recognized qualities of masculinity and femininity. Gender ideology as a belief system in class discourse includes systems of thought related to gender identities, roles and positions. Belief in gender identity, men are always placed in superior figures and women as inferior figures who always experience marginalization. Gender identity is a terminology that used to describe someone's tendencies to include men, women (Aaltio, I., & Mills, 2003), (Odutayo & Ramsaroop, 2023). Beliefs about gender roles, men in productive and social roles have wider access and more diverse professions, while women have more limited access related to the professions undertaken. In the reproductive role, women are more dominant in roles related to household affairs. Gender status beliefs, men are considered to have a higher position in the family, society, and work. Beliefs in gender identity, roles and status in class discourse tend to show gender inequality and women's subordination. The occurrence of gender inequality is influenced by the social context and cognition processes that exist in the discourse giver (Ridgeway, 2001).

The findings of this study have implications for gender theory, especially feminist theory. Gender actions based on identity, role, and status beliefs psychologically conceptualize men as superior and prioritize physical strength and knowledge, whereas women are represented as weak, emotional, and always associated with low skills and prestige. This further has implications for the actions of orders, prohibitions, suggestions, and expressiveness. Overall, men will always be masculine and women will be feminine. This meaning tends to lead to a patriarchal system that exalts men and demeans women (Karaarslan, 2011). According to feminist theory, a system like this needs to be reviewed because in today's social life women are supposed to be seen as equals (Dunlap & Barth, 2019).

The application of moral values is carried out in the classroom because the classroom or school is the right place to teach moral values other than home (Nucci et al., 2014). (LoCasale-Crouch & DeCoster, 2012) stated that the quality of the initial teacher-student relationship can have a strong influence on academic and social outcomes in the learning process. The application of gender ideology in class discourse which is represented in the application of values in class discourse indicates that in class discourse there is still gender inequality and gender marginalization. Men in the process of cultivating class discourse values tend to be presented as masculine, superior, and tend to act positively, while women tend to be stereotyped and underdog (Severiens, S., & Dam, 1997). This indicates that class discourse still shows differences in treatment of women. In class discourse, teachers and students are still influenced by the cognition and context of the community from which the teachers and students come from (McQueen, 2004), (Enkenberg, 2001). This will determine how the delivery of discourse in class. For example, a teacher who comes from a society that adheres to patriarchal values and views women as a marginal position will affect the process of interaction in the classroom which tends to favor men.

The results of this study have implications for educators, especially teachers in relation to the implementation of learning in the classroom. In this case, the teacher can design Indonesian language learning that contains culture, gender ideology, and so on into class discourse. Conversation in class requires cooperation between the interlocutor, because it is a structured institutional discourse; interacting people seek to convey knowledge, cultural background, beliefs, and desires (Pehmer et al., 2015). The social environment plays the most role in forming identity gender is family but apart from that there is the community environment and The school environment has an equally important role (Hoogensen, G., & Rottem, 2004). The school environment is important in the formation of students' gender identities and is able to influence students' mindsets towards a particular gender (Wood, W., & Eagly, 2009) states is everything that students should know and understand, especially those that are directly related to the personality of each student (gender ideology and values). If this can be done by educators

appropriately, then it can be ensured that students can make a positive contribution to the delivery of gender ideology in class.

CONCLUSION

The verbal form, the meaning of gender ideology, and the application of gender ideology represented by teachers and students during learning takes place which are understood based on social norms and cultural codes in the classroom. The findings of this study have implications for the theory of critical discourse analysis. The important elements in this analysis are the position of the subject and object of storytelling and the position of the speaker and listener. Presentation is an important part of the analysis, how one party, group, person, idea, or event is displayed in a certain way by the discourse, which affects the meaning when it is received by the reader. The researcher looks at how the position of various social factors, the position of ideas or events is placed in the discourse. These positions ultimately determine who is the subject of the narrative and becomes the object of the narrative which will determine how the structure of the discourse and how meaning is treated in the discourse as a whole. Therefore, as the object of storytelling, women's representation is always defined, used as material for storytelling, and cannot present itself. The results of this study comprehensively see that the text is not only related to factors of production but also reception. This study focuses on gender and the position of the reader, how men and women have different perceptions when interacting in class. The analysis emphasizes more on describing how the social actors in the story are positioned in the story. Who is positioned as an interpreter in the discourse to interpret events and what are the consequences or responses shown by the recipient of the discourse. Thus, the gender ideology displayed by teachers and students in junior high school classes can show gender views based on socio-cultural aspects.

REFERENCES

- Aaltio, I., & Mills, A. J. (Eds.). (2003). *Gender, Identity and the Culture of*.
- Ashmore, R. D., Deaux, K., & McLaughlin-Volpe, T. (2004). An Organizing Framework for Collective Identity: Articulation and Significance of Multidimensionality. In *Psychological Bulletin*. <https://doi.org/10.1037/0033-2909.130.1.80>
- Bamman, D., Eisenstein, J., & Schnoebelen, T. (2014). *Gender Identity And Lexical Variation In Social Media 1 David Bamman, Jacob Eisenstein, and Tyler Schnoebelen. 2014, 1–46.* <https://doi.org/10.1111/josl.12080/abstract>
- Banaji, M. R., & Hardin, C. D. (1996). Automatic Stereotyping. *Psychological Science*, 7(3), 136–141. <https://doi.org/10.1111/j.1467-9280.1996.tb00346.x>
- Bean, J. P. (1995). *Conversation and gender in a university composition program*. University of North Carolina at Greensboro).

- Bergvall, V. L. (1996). *Investigating Classroom Discourse*. Routledge.
- Cameron, D. (2012). Gender Issues in Language Change. *Language and Linguistics in Context: Readings and Applications for Teachers*, 207–218. <https://doi.org/10.4324/9780203929124>
- Coates, H. (2005). The Value of Student Engagement for Higher Education Quality Assurance. In *Quality in Higher Education*. <https://doi.org/10.1080/13538320500074915>
- Darma, Y. A. (2009). *Analisis Wacana Kritis* (1st ed.). Yrama Widya.
- Dunlap, S. T., & Barth, J. M. (2019). Career Stereotypes and Identities: Implicit Beliefs and Major Choice for College Women and Men in STEM and Female-Dominated Fields. *Sex Roles*, 81(9–10), 548–560. <https://doi.org/10.1007/s11199-019-1013-1>
- Eastwick, P. W., Eagly, A. H., Glick, P., Johannesen-Schmidt, M. C., Fiske, S. T., Blum, A. M. B., Eckes, T., Freiburger, P., Huang, L. L., Fernández, M. L., Manganelli, A. M., Pek, J. C. X., Castro, Y. R., Sakalli-Ugurlu, N., Six-Materna, I., & Volpato, C. (2006). Is traditional gender ideology associated with sex-typed mate preferences? A test in nine nations. *Sex Roles*, 54(9–10), 603–614. <https://doi.org/10.1007/s11199-006-9027-x>
- Enkenberg, J. (2001). Instructional Design and Emerging Teaching Models in Higher Education. *Computers in Human Behavior*, 17(5–6), 495–506. [https://doi.org/10.1016/S0747-5632\(01\)00021-8](https://doi.org/10.1016/S0747-5632(01)00021-8)
- Er, S. (2013). Using Total Physical Response Method in Early Childhood Foreign Language Teaching Environments. *Procedia - Social and Behavioral Sciences*, 93, 1766–1768. <https://doi.org/10.1016/j.sbspro.2013.10.113>
- Fakih, M. (2013). *Analisis Gender & Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Gormley, S. (2015). Language and Gender. In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*. <https://doi.org/10.1016/B978-0-08-097086-8.53055-4>
- Hamidah, S. C. (2014). *Representasi Ideologi Gender dalam Buku Teks Bahasa Indonesia*. Universitas Negeri Malang.
- Hanandini, D. (2019). *Socialization, Internalization, and Social Control: The Study On Teenager Users a Motorcycle In Traffic*. 5–6. <https://doi.org/10.4108/eai.5-9-2018.2281278>
- Handojono, M., & Matrutty, T. J. F. K. (2021). The Effect of Internalization of Local Culture on Auditor'S Skepticism. *International Journal of Economics, Bussiness and Accounting Research (IJEBAR)*, 5(2), 386–398.
- Hoogensen, G., & Rottem, S. V. (2004). *Security Dialogue*. <https://doi.org/10.1177/0967010604044974>
- Kalil, I. O. (2019). “Gender Ideology ” *Incursions In Education*. 115–123.
- Karaarslan, G. (2011). *Elementary Students 'Self -Efficacy Beliefs in Science : Role of Grade Level, Gender, and Socio-Economic Status*. 22(1), 72–79.
- LoCasale-Crouch, J., & DeCoster, J. (2012). Variation in Teachers' Instructional Interactions within Two Interventions: Associations

- with Intervention Responsiveness and Teacher/Classroom Characteristics. *Society for Research on ...*
- McQueen, A. C. H. (2004). Emotional Intelligence in Nursing Work. In *Journal of Advanced Nursing*. <https://doi.org/10.1111/j.1365-2648.2004.03069.x>
- Mills, S. (1997). *Language and Gender*. Interdisciplinary Perspectives. Longman.
- Muchira, J. M. (2013). *Intersection (S) between Sociocultural Knowledge, Classroom Discourse And Stance*.
- Nucci, L., Narvaez, D., & Krettenauer, T. (2014). Handbook of Moral and Character Education. In *Handbook of Moral and Character Education*. <https://doi.org/10.4324/9780203114896>
- Odutayo, A. O., & Ramsaroop, S. (2023). *Experiences of Student-Teachers : Implications for Refined Student-Support*. 22(7), 87–103.
- Pehmer, A., Seidel, T., Kiemer, K., & Gr, A. (2015). *Effects of a Classroom Discourse Intervention on Teachers 'Practice and Students' Motivation to Learn Mathematics and science*. 35, 94–103.
- Petek, E. (2013). Teacher's Beliefs about Classroom Interaction and their Actual Practices: A Qualitative Case Study of a Native and a Non-native English Teacher's In-class Applications. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2013.01.176>
- Proctor-Thomson, S. (2010). Book review: Ethnicity and Gender at Work: Inequalities, Careers and Employment Relations Harriet Bradley and Geraldine Healy. Houndmills: Palgrave Macmillan, 2008. 251 pp. £60 (hbk). ISBN 9781403991751 (hbk). *Management Learning*, 41(3), 366–370. <https://doi.org/10.1177/13505076100410030607>
- Richards, J. C., & Rodgers, T. S. (2001). Approaches and Methods in Language Teaching. In *Approaches and Methods in Language Teaching*. <https://doi.org/10.1017/cbo9780511667305>
- Ridgeway, C. L. (2001). *Gender , Status , and Leadership*. 57(4), 637–655.
- Rymes, B. (2015). Classroom Discourse Analysis. In *Classroom Discourse Analysis*. <https://doi.org/10.4324/9781315775630>
- Severiens, S., & Dam, G. T. (1997). *Gender and Gender Identity Differences in Learning Styles*. *Educational Psychology*, 17(1-2), 79–93.
- Söylemez, A. S. (2010). A Study on How Social Gender Identity is Constructed in EFL Coursebooks. *Procedia-Social and Behavioral Sciences*, 9, 747–752. <https://doi.org/10.1016/j.sbspro.2010.12.228>
- Stringer, J. L., & Hopper, R. (1998). Generic he in conversation? *Quarterly Journal of Speech*, 84(2), 209–221. <https://doi.org/10.1080/00335639809384214>
- Studies, A. (2011). *Interpersonal Metafunction of Gender Talk in ELT Classrooms*. 1(July), 25–32.
- Turner, K. L., & Brown, C. S. (2007). The centrality of gender and ethnic

- identities across individuals and contexts. *Social Development*, 16(4), 700–719. <https://doi.org/10.1111/j.1467-9507.2007.00403.x>
- Walsh, S. (2006). *Investigating classroom discourse*. Routledge.
- Wood, W., & Eagly, A. H. (2009). *wood.eagly.2009_Gender_identity.pdf*.
- Zuengler, J., & Miller, E. R. (2015). *and Sociocultural Perspectives : Cognitive Two Parallel SLA Worlds ?* 40(1), 35–58.