

# Sketching women: A corpus analysis of woman representation in the Sundanese Magazine *Manglé* (1958–2019)

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## ABSTRACT

The media plays a crucial role in shaping gender representation and influencing societal perceptions of gender roles. While several studies have examined the diachronic view of language use in relation to gender representation, there is a dearth of research specifically focusing on the Sundanese language in this line of inquiry. Filling this research gap, the present study aims to analyze the usage patterns of three Sundanese nouns—*mojang*, *pamajikan*, and *wanoja*—that pertain to women, with the goal of exploring the representation of women in the corpus of the Sundanese magazine *Manglé*. Through a comprehensive corpus-based analysis, this study investigates the frequency and contextual meaning of these nouns using collocation analysis. The analysis encompasses four distinct eras spanning from 1958 to 2019: Guided Democracy, New Order, Transition to Democracy, and Reform. The findings reveal significant shifts in the frequency of these nouns over time. Notably, the usage of the term *wanoja* has experienced a remarkable increase throughout the examined period, while the occurrences of *pamajikan* and *mojang* have undergone a rapid decline. The collocation analysis suggests that women in the Sundanese corpus were initially depicted as dependent individuals, predominantly associated with their traditional roles. However, as the eras progressed, the representation of women evolved, portraying them as increasingly independent and actively engaged in the public sphere. The examination of women's representation in the *Manglé* corpus offers valuable insights into how women are constructed through lexical choices. It highlights the dynamic nature of female representation, challenging stereotypical gender roles.

**Keywords:** collocation; corpus; genre role; Sundanese; woman representation

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## INTRODUCTION

Nothing in any culture is seen as natural; instead, it has been naturalized over an extended time (Barthes, 1967). Language is a symbolic guide to culture, and the vocabulary of a society indicates its culture (see Hartley, 2019; Wierzbicka, 1997). Hence, exploring the language of a speech community can reveal its culture, including gender norms. Gender is generally defined as a system of meaning, a particular method of defining men and women, and language is the most

potent means by which humans maintain or oppose old meanings and construct or refute new meanings. In addition, language is a system of signs, a system of highly structured combinations of forms and meanings, and gender is inherent in the use of these signs in different communication practices (Eckert & McConnell-Ginet, 2013). According to Jeffries (in Heritage, 2022), the language used by any form of mass media serves to normalize views towards

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gender. Therefore, language plays a significant role in the construction of gender.

There has been a substantial amount of study on language and gender, which has been analyzed from various perspectives, including feminist linguistics, which predominantly uses discourse analysis. The research can be categorized based on its methodology and subject areas. First, language-based gender studies focused on the male-dominance approach and gender-difference approach tend to disregard contexts, which may influence the difference, as well as other characteristics within a gender group besides the variable of gender. In addition, the samples employed were obtained from homogeneous data, leading to the presumption that all women were powerless and all males were powerful (see Baker, 2014; Dubois & Crouch, 1975; Holmes, 1984; Lakoff, 1975; Spender, 1980; Swacker, 1975; Talbot, 2001; Zimmerman & West, 1975).

Second, language-based studies on gender representation from the perspectives of discourse analysis and social constructivism share something in common in terms of research data and methodology (see Goodwin, 1998; Halberstam, 1998; McElhinny, 1995, 1998; Queen, 1997; Shaw, 2002; Walsh, 2001). The research utilized a relatively modest amount of data and employed qualitative analysis as its primary method of analysis. As a result, it is not easy to generalize the research findings. In response to criticisms regarding the quantity of data and the analytical procedure, thirdly, language and gender research has begun to combine discourse analysis and corpus linguistics. The study employed a larger quantity of data and a mixed-methods research approach that incorporated qualitative and quantitative analysis (Baker & Levon, 2015a, 2015b; Brun-Mercer, 2021; Caldas-Coulthard & Moon, 2010; Heritage, 2022; Karimullah, 2020; Krendel, 2020; Loureiro-Porto & Hiltunen, 2020; Moon, 2014; Norberg & Johansson, 2021; Pearce, 2008; Potts, 2015; Romaine, 2001; Taylor, 2017).

All of the above studies, however, examined linguistic evidence from a particular time frame (synchronic studies). Consequently, witnessing the shift in gender representation or how women/men are discussed was less apparent. Sigley and Holmes (2002) and Baker (2010) subsequently undertook diachronic studies on language use in order to analyze the dynamic features of gender representation. Despite this, most research on the relationship between language and gender has focused on Indo-European languages. There is a paucity of studies focusing on gender in Indonesian ethnic languages, specifically the Sundanese language, as represented in media. Media can significantly influence the perception of people of gender roles (see Stermer & Burkley, 2015).

Sundanese people, the second-largest ethnic group in Indonesia, who reside in the western region of Java, apparently view marriage as more significant

for women than men. It is evident, for instance, in the Sundanese word *jomlo* or *jomblo*, which was formerly used to refer to unsold items but is now commonly used to refer to a woman who has reached the customary age of marriage. The word also frequently occurs in the phrase *parawan jomlo* (female virgin), which typically refers to an unmarried woman older than the typical age of marriage, whereas *bujang jomlo* (male virgin) is uncommon (Parker et al., 2016; Widyastari et al., 2020; Yuliawati, 2018). In proverbs such as *kawin ayeuna, isuk pepegatan*, the position of women in relation to their marital status is emphasized even more. (Yuliawati & Hidayat, 2018). Such uses of language in Sundanese tradition concerning marriage value are likely one of the reasons why divorce rates in some regions of West Java are higher than elsewhere in Indonesia (Jones, 2001; Jones et al., 1994; Jones & Gubhaju, 2008; Parker et al., 2016; Widyastari et al., 2020).

Sundanese language has a number of words denoting women. These can be due to women's prominent positions and functions in society. In Sundanese culture, for example, women who take on the role of mother are highly respected. Some Sundanese proverbs demonstrate how the dignity of a woman as a mother (*indung*) is exceptionally high, e.g., *ari munjung ulah ka gunung, muja ulah ka sagara, munjung mah kudu ka indung, muja mah kudu ka bapa* and *indung tunggul rahayu, bapa tangkal darajat* (the safety and happiness of children depend on the approval and prayers of mothers and fathers). According to Prawiranata (2013), this proverb suggests prioritizing the mother and encouraging a child to obey and ask for the mother's blessing before the father. Sumardjo (2010) further claims that in the Sundanese mentality, women as mothers are regarded as preeminent because mothers are the givers of life, while males as fathers complement them. In keeping with this view, Marlina (2006) also explained that the Sundanese regard women (as mothers) more than men due to their customs and culture (as fathers). Therefore, mothers in Sundanese society hold a respectable position. On the other hand, women, in relation to men, tend to be domesticated. This is reflected in the Sundanese proverb that a woman's space is *sumur* (the well), *dapur* (the kitchen), and *kasur* (the bed).

Previous studies have to date looked at gender representation in Indonesian and Sundanese contexts (see Badara & Jamiludin, 2020; Isnendes & Haerudin, 2011; Maretty & Narawati, 2019; Sulistyani, 2012; Yonata & Mujiyanto, 2017; Zulaikha & Purwaningsih, 2019). These studies; however, are synchronic and mainly employ a discourse approach to examine the data collected from newspapers, films, traditional dance, and interviews. In a more closely relevant context investigated in this research, Yuliawati and Hidayat (2018) examined the construction of Sundanese

women *Manglé* magazine using a semiotic and corpus linguistic approach. However, the research focuses only on word frequency analysis and uses the *Manglé* corpus collected from 1958 to 2013.

This study sought to investigate how the Sundanese magazine *Manglé* represents women from 1958 to 2019. The fact that *Manglé* is the longest-running magazine written in Sundanese is the primary factor in deciding to use it as a data source. Furthermore, many Sundanese people consider the publication to be even monumental. The representation of women in the *Manglé* magazine corpus is examined using three Sundanese nouns denoting women, i.e., *mojang*, *pamajikan*, and *wanoja*, with corpus linguistic analysis. For this reason, an in-depth study of the representation of Sundanese women is presented within four distinct eras spanning from 1958 to 2019: period 1 (the Guided Democracy, 1958–1965), period 2 (the New Order, 1966–1998), period 3 (the Transition to Democracy, 1999–2003), and period 4 (the Reform Era, 2004–2019). The study begins with a discussion of the frequency of the nouns over time in the corpus. Then, an exploration of their meanings is derived from collocation analysis.

## METHOD

The present study employed a mixed-method research design, in particular Creswell's (2014) sequential explanatory mixed methods to produce a more comprehensive understanding of the research problem. First, we conducted quantitative analysis, then qualitative analysis. The quantitative research was carried out in four stages:

- sampling technique in which the sample size calculator and proportional systematic random sampling were applied to build the *Manglé* corpus;
- the selection of nouns denoting women as the focus of analysis through frequency analysis and a comparative test of chi-square;
- frequency analysis to identify the occurrences of the nouns denoting women in the corpus; and
- the statistical significance test of Mutual Information (MI) to determine significant collocates.

The process of selecting the words to be studied was carried out through a comparative test using the chi-square statistical test and the significant degree of  $p=0.05$ . In this case, the chi-square test was applied to measure the significant difference in the frequency of nouns referring to women in the *Manglé* corpus in each period, from period 1 (Guided Democracy, 1958–1965) to period 4 (Reformasi, 2004–2019). This calculation is based on Butler (1985), suggesting that chi-square is a non-parametric comparative test

that compares the observed and expected frequencies. The comparisons are based on theoretical models or hypotheses about the distribution of related characteristics. Meanwhile, in statistics, a significance degree of  $p = 0.05$  means that variables with  $p < 0.05$  are considered significant, and variables with  $p\text{-value} > 0.05$  are insignificant. Based on the chi-square value and degree of significance, it was discovered that *mojang*, *wanoja*, *wanita*, *geureuha*, and *pamajikan* were nouns denoting women whose occurrence rates were significantly different at each time. Because *wanita* is a loanword from the Indonesian language and *geureuha* appears too infrequently in *Manglé*'s corpus, these two words were excluded from the analysis. Therefore, this study focuses on three Sundanese nouns referring to women, i.e., *mojang*, *wanoja*, and *pamajikan*.

In addition to that, Sketch Engine (Kilgarriff et al., 2014), which allows us to obtain a word frequency list and the MI score of collocates, was chosen as a corpus tool to assist with statistical assessment. We measured collocational strength using the same method as Xiao and McEnery (2006), in which the significance of collocation is evaluated by combining the minimum MI score of 3 and the minimum co-occurrence frequency of 5 within a 4–4 window span. The significant collocates of each noun describing a woman were then used as the foundation for the noun's semantic profile, created by analyzing them with semantic preference and semantic prosody. For this research, a corpus of *Manglé* magazine published between 1958 and 2019 was compiled. The corpus was constructed based on calculator-size sampling, using samples of 165 editions of the magazine. The proportional systematic random sampling approach was then utilized to discover which edition number was used to generate the corpus from the first to the fourth period. The *Manglé* corpus contains 5,014,570 words, including 78,081 from the first period, 1,897,777 from the second period, 324,614 from the third period, and 2,714,098 from the fourth period.

## FINDINGS

In this section, we will describe the results of word frequency analysis and the semantic preference of each noun referring to women by categorizing its significant collocates generated from the collocation analysis. Several findings from the frequency analysis may contribute quantitatively to the study of women's representation in the Sundanese magazine *Manglé*. Based on the list of word frequencies of the *Manglé* corpus generated by Sketch Engine, the frequencies of nouns denoting women from periods 1 to 4 can be identified. Table 1 presents a normalized frequency of the nouns in words per million found in each period that shows the diachronic change of the word use frequency.

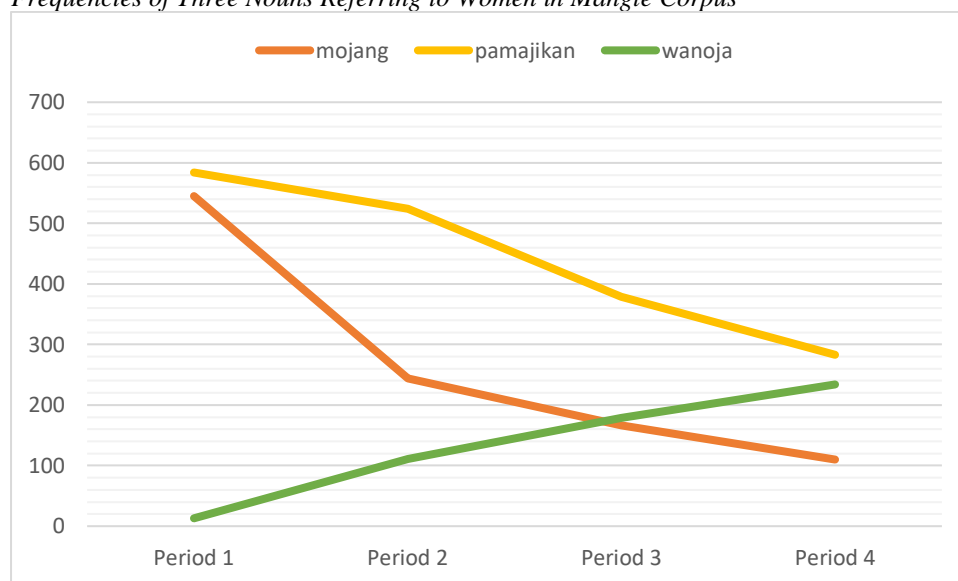
**Table 1.**  
Frequency of Word Usage Denoting Woman in Words per Million

Noun	Period 1	Period 2	Period 3	Period 4
<i>mojang</i>	545	244	166	110
<i>pamajikan</i>	584	524	379	283
<i>wanoja</i>	13	111	179	234

One of the essential findings to note about the nouns referring to women in the *Manglé* corpus is that while the frequency in the usage of *mojang* and *pamajikan* was gradually decreasing from period 1 to period 4, *wanoja* was the only noun whose frequency

was constantly increasing (see Figure 1). The usage of *wanoja* began to rise significantly in *Manglé* during period 2 (the New Order, 1966–1998), whose occurrence had increased by eighteen times since period 1 (the era of Guided Democracy, 1958–1965).

**Figure 1**  
Frequencies of Three Nouns Referring to Women in *Manglé* Corpus



The word *wanoja* appeared just 13 times per million words in the first era. In the second era, however, it appeared 111 times. In addition, an analysis of the frequency of *wanoja* from period 1 to period 4 found a considerable increase in word frequency. The frequency increased 18-fold, from 13 words/million during the Guided Democracy period to 234 words/million during the Reform Era, almost matching the frequency of the most frequent noun, *pamajikan* (283 words/million). Considering the frequency of the other two nouns that continue to decline diachronically, we may conclude that *wanoja* is the only word that gained popularity in *Manglé* to refer to women and that its rise began during the New Order period (1966–1998).

The occurrence of *pamajikan* in the *Manglé* corpus is also another notable discovery. The use of *pamajikan* indicates the opposite of the use of *wanoja*. Although *pamajikan* was the most prevalent of the three nouns throughout all eras, its usage continued to decline. Throughout the Reform Era (2004–2013), *pamajikan* was nearly as prevalent as *wanoja*, the word with the lowest frequency during the Guided Democracy period (1958–1965). Figure 1 displays the patterns in word usage from periods 1 to 4 in chronological sequence. It indicates that the

frequency distributions of *pamajikan* and *wanoja* during period 1 differ significantly: on the word frequency axis, *pamajikan* is at the top, whereas *wanoja* is at the bottom. In period 4, though, they reach virtually the same point. It suggests that *pamajikan* is being used less frequently to refer to women. Concurrently, *wanoja* appears to be gaining acceptance as the favored noun for women in *Manglé*.

Based on the lexical meaning, the nouns *mojang*, *pamajikan* and *wanoja* all refer to women. However, when the nouns are viewed from the age perspective, *mojang* refers to a youthful woman or a teenager, whereas *pamajikan* and *wanoja* refer to an adult woman. Based on this marital status component, *pamajikan* refers to a married woman, whereas *mojang* refers to a woman who is not yet married. In contrast, the term *wanoja* can be applied to both married and unmarried women, despite the fact that most women referred to by these two terms are married (see KBS, 2010; KUBS, 1969; KBS 2009). However, the analysis of collocation using the data from the *Manglé* corpus can provide a deeper understanding of the meaning of women as interpreted from the actual use of the Sundanese words denoting women.

From the analysis of collocations, assisted by the corpus software Sketch Engine, the significant

collocates for each noun denoting women in the *Manglé* corpus can be seen in table below.

**Table 2**  
*Significant Collocates of Three Sundanese Nouns Referring to Women*

Noun	Significant collocates			
	Period 1	Period 2	Period 3	Period 4
<i>mojang</i>	-	<i>nyi, geulis, Bandung, jajaka, pawey, ngaliwatt, nanya, leungeun, maké, hayang, taun, datang, ki, gambar, sora, barudak</i>	<i>jajaka, geulis</i>	<i>jajaka, kubu, rancunit, finalis, none, lenjang, Manado, moka, kalahiran, gareulis, pinilih, Bekasi, nyi, teureuh, abang, manis, geulis, Cianjur, patandang, pilihan, pasanggiri, alit, Priangan, Sukabumi, pinunjul, lahir, neng, kapaksa, rumaja, neangan, Garut, kembang, kaliwat, resep, Tasikmalaya, juara, hareupeun, wakil, diuk, milih, Bandung, Jawa Barat, anak, kabupaten, ceuk, kagiatan, acara, budaya, kota</i>
<i>pamajikan</i>	-	<i>anak, boga, salaki, batur, imah, hayang, haté, ceurik, balik, geulis, kamar, awéwé, nyaho, milu, dapur, ninggalkeun, indit, cul, sieun, lalaki, peuting, datang, hariweusweus, cemas, norojol, ngaleos, beuteung, nempo, beurang, jol, neuteup, adi, dibawa, gawé, inget, nanya, indung, nyarita, ngajuru, kerung, mitoha, solat, nurut, nanyakeun, ngora, imahna, neangan, ngomong, indungna, lembur</i>	<i>anak, boga, salaki, kahayang, jadi, salaki</i>	<i>Kabah, dipangmeulikeun, norojol, sasadu, pasakan, nyium, baeud, salaki, kerung, bogaeun, ngusap, bebeja, ngajerit, anak, ojeg, pesenan, babakti, torojol, barudakna, tatamba, baraya, ambek, cekeng, rusiah, melong, leungiteun, satia, pamajikan, dewek, reuwas, dititah, hape, mitoha, ngusapan, surti, ditinggalkeun, beuteung, adina, ngilu, ngora, telepon, sare, nurut, ngasongkeun, tembal, ungueuk, nyampeurkeun, daputr, ceurik, beungeut</i>
<i>wanoja</i>	-	<i>Sunda, pangarang, jadi, resep, Indonesia, bisa</i>	<i>jadi</i>	<i>photographer, lahiriah, ngahias, perceka, rancunit, kekerasan, gender, ngarawat, sajjar, ninun, nyeungitan, hijab, digusur, lengkepna, jawara, kalahiran, kabaya, caleg, geulisna, naratas, komplek, pasualan-pasualan, tuwuh, kamampuhan, geulis, imutna, kakandungan, teureuh, pemberdayaan, posisi, Kuningan, Indonesia, kapamingpinan, karyana, disanghareupan, kapaarigeulan, murangkalih, persen, kataji, ancrub, partai, peran, tokoh, organisasi, ngagaduhan, puisi, midangkeun, mintonkeun, jangkung, katumbiri</i>

The nouns *mojang*, *pamajikan*, and *wanoja* have no significant collocates in the period 1 of *Manglé* magazine corpus. This is due to the three nouns' low frequency of occurrence in the corpus.

Using a semantic preference analysis, the research looks further at the semantic categories of the three nouns referring to women based on their relationships with the co-occurring words. Because it

co-occurs with the word *anak* (child/children), the noun *pamajikan* is almost always associated with family (from period 2 to period 4). Furthermore, *adi* (sister/brother), *bapa* (father), *barudak* (children), *budak* (child), *indung* (mother), *mitoha* (mother/father-in-law), and *indungna* (his/her mother) are co-occurring words that strongly connect *pamajikan* to the semantic category of family, and these are primarily found in period 2. *Pamajikan* is also associated with places such as *imah* (house/home), *imahna* (his/her house), *suhunan* (roof/house), *dapur* (kitchen), *kamar* (bedroom), and *lembur* (hometown), which depict women's traditional places. Unlike *pamajikan*, the nouns *wanoja* frequently co-occur with words from the occupational and organizational semantic categories.

The significant collocates of *wanoja*, whose semantic category is organizational, have no relation to men or men's positions. The co-occurrence of the noun *wanoja* with the words *organisasi* (organization), *tokoh* (figure), *partai* (political party), and *caleg* (candidate for legislative office) demonstrates women's independent engagement in the public sphere. Moreover, *wanoja* is the sole noun that does not co-occur with its antonyms, which pertain to men and family (*pamajikan* and *salaki*, *wanita* and *pria/lalaki*, *mojang* and *jajaka*). Specifically, in periods 2 and 4, *wanoja* co-occurs with place-related words but does not share the same semantic category as *pamajikan's* place-related terms. In this context, the places are related to countries or areas, such as Sunda, Indonesia, and Kuningan, frequently used to define the origins of women. In addition, women in this situation are typically rated favorably. Meanwhile, the noun *mojang* tends to co-occur with words referring to beauty, such as *geulis* (beautiful), body such as *leungeun* (hands) and *sora* (voice), and places such as Bandung and Jawa Barat (West Java). The categories demonstrate that although all nouns can be used to refer to women, each noun has its distinct meaning.

## DISCUSSION

Frequency study indicates that women represented in *Manglé* magazines published between 1958 and 2019 are typically referred to as *wanoja*. This trend is evidenced by the increasing occurrences of the noun *wanoja*, which occur over time. In contrast, the frequency of the other two nouns, i.e., *mojang* and *pamajikan*, continues to drop. In the *Manglé* corpus of period 2, the word *wanoja* began to skyrocket in popularity. This indicates that discussions about women using the word *wanoja* were only prevalent in *Manglé* magazine during the New Order era (1966–1998). This word also continued to gain popularity until the Reform (2004–2019).

The popularity of the word *wanoja* in *Manglé* during the New Order period (1966–1998) appears to have coincided with the rise of women's studies. According to Sadli (2010), women's studies began to flourish internationally in the 1960s. The research of Sigley and Holmes (2002) demonstrates the international interest in women's issues. Using the corpora of Brown (1961), LOB (1961), WWC (1986–1990), Frown (1991–1992), and FLOB, patterns in the use of the word women were detected. Since 1961, the frequency of the word WOMEN has more than doubled, according to the findings. In 1961–1991, the frequency of the word WOMEN exceeded that of the word MAN/MEN. This data implies that the proportion of publications about women has increased. Based on this research, the increasing use of the word *wanoja* in *Manglé* over the New Order period corresponds to the increasing focus on women's issues in other nations.

It is conceivable that the role of the government and the socioeconomic conditions of the Sundanese contributed to the widespread use of the word *wanoja* to refer to women in *Manglé*. The government incorporated women's concerns in the State Policy Guideline (GBHN) for the first time during the New Order period and established the Office of the State Minister for Women's Role in 1983. The government's increased focus on women's roles was a response to the United Nations' 1975 proclamation of an international women's year and the inaugural Women's Conference in Mexico in the same year (Soetjipto, 2000). In addition to the role of the government, the socioeconomic status of Sundanese women, which is mainly tied to the age of marriage, may have also influenced the representation of women in *Manglé* magazine.

Since the New Order era, the marriage age for women in West Java has gradually risen. This is related to women's better educational attainment and increased participation in the workforce. According to Suryakusuma (2011), the higher a woman's education, the later she marries. In addition, Suryakusuma (2011) argues that working women, particularly those in the industrial or service sectors, tend to delay marriage. However, agriculturally employed women in rural parts of West Java continue to marry at an early age. We argue that the tendency to use the word *wanoja* in *Manglé* magazine may be related to the depiction of women with a relatively high level of education, a job, and who do not marry at a young age.

Women's relationships with their spouses, denoted by the word *pamajikan*, have diachronically dominated the conversation about women in *Manglé* magazine. The social and cultural context in Sundanese society most likely influenced the conversation.

In terms of marriage arrangements, for instance, Sundanese women in rural West Java typically marry at a young age. From 1950 to 1995, West Java was the province in Indonesia with the youngest average age at marriage for women. 63% of women were married before the age of 16 in 1980. However, the average age of Sundanese women upon marriage is gradually rising. According to data from 2005, West Java is no longer the province in Indonesia with the youngest average age of marriage for women (Jones, 2001; Jones & Gubhaju, 2008; Suryakusuma, 2011).

The popularity of talks on married women in *Manglé* magazine from time to time appears to have been influenced by Sundanese views on marriage. Marriage appears to be a higher priority for women than for men. It is reflected, among other places, in the phrase *parawan jomlo*. The term has a negative connotation and refers to unmarried women of a certain age. However, phrases such as *bujang jomlo* for single and older men are uncommon. It suggests that unmarried older men are not stigmatized in Sundanese culture. In addition to single *parawan*, there is a common Sundanese proverb directed at women: *kawin ayeuna isuk pepegatan* (married today, divorced tomorrow). Sundanese believes it is preferable to marry today and divorce tomorrow than to remain single. The high divorce rate in Sundanese society is a consequence of this mentality. Sundanese women have the highest divorce and remarriage rates among all Indonesian provinces, according to Suryakusuma (2011).

From the collocation analysis, this research reveals how the Sundanese magazine *Manglé* represents women from the Guided Democracy era to the Reform era. The word *mojang* is constantly used to represent women. This word is used to describe women with an emphasis on sexual characteristics. Therefore, the women represented by the word *mojang* are strongly associated with beauty and attractiveness. Due to their beauty and attractiveness, women are viewed as sexually appealing. According to the gender approach, the meaning developed by assigning a value to sexuality indicates the sexual objectification of women (Sigley & Holmes, 2002; Sultana, 2012). During the New Order era, women who are consumed by the fulfillment of men's desires are described very clearly. During the subsequent period, namely the Transition to Democracy and Reform, the word *mojang* was used more frequently to describe the attractiveness of Sundanese women in beauty contests.

The most commonly used word, *pamajikan*, tends to construct women with an emphasis on their primary domestic function. In almost every period, women are represented according to their traditional roles in the family: as a wife who must serve her husband; as a mother who cares for the home, educates children, and serves other family members; and as the fulfillment of reproductive needs. The construction exemplified by the

word *pamajikan* appears to be influenced by the ideology of Ibuism (Suryakusuma, 2011). This ideology has created a woman whose presence is always connected to someone or something else, so she is rarely present to herself. Nevertheless, women described as having a heavy domestic workload are typically viewed negatively, particularly from a male perspective. For example, the craving phase women experience to fulfill their reproductive needs is considered to be miserable for men. In addition, the word *pamajikan* is sometimes used to describe women who are no longer considered sexually attractive (unlike the noun *mojang*) and are frequently considered to have unpleasant personalities.

The noun *wanoja* is the most notable word because it demonstrates a different tendency than other words in the *Manglé* magazine corpus in representing women. Period 1 (Guided Democracy, 1956–1965) of the *Manglé* corpus contains few occurrences of this word, but its frequency of use continued to rise until period 4 (The Reform, 2004–2019). Even during the Reform era, its frequency was close to that of the most frequently used word, *pamajikan*. This finding suggests that the construction of women in *Manglé* magazine corresponds to the women's meaning indicated by the word *wanoja*. The word *wanoja* is used to describe women with a focus on their independence and their significant role in the public sphere. With this term, women are described as being present to themselves so that they can be viewed as independent figures with the ability to participate in the public sphere. One of them is indicated by the collocation analysis, which reveals that no significant collocates of *wanoja* refer to men. In contrast, in other nouns, men always co-occur with women, such as *mojang jajaka* (girls and boys) and *salaki pamajikan* (husband and wife).

## CONCLUSION

The use of nouns denoting women in *Manglé* magazine between 1958 and 2019 demonstrates that three nouns represent women, each conveying a distinct identity. The influence of Sundanese women's social conditions, the views of the Sundanese people, and the evolution of gender ideology are inseparable from the construction of women's identities. Using corpus linguistics and a combination of quantitative and qualitative analysis, this study was able to identify the representation of women in various contexts based on the use of female names.

The word frequency analysis reveals that the portrayal of women in *Manglé* magazine leads to a trend of labelling women with the word *wanoja*. From the first to the fourth period, only *wanoja* continued to increase in frequency, while *mojang* and *pamajikan* continued to decline. The frequency of words also reveals that the women whose identities

are constructed most frequently in magazines are assigned the symbol of *pamajikan*. However, trends indicate that the term *wanoja* is being applied to an increasing number of women.

The collocation analysis demonstrates that writers/speakers in *Manglé* magazine have constructed women based on specific concepts by selecting female nouns that frequently appear with other words. Women's identities are differentiated using a concept that reflects the author's or speaker's views and attitudes. With the word *pamajikan*, women are provided with a concept based on the Ibumism ideology that occurs within the context of the family. Therefore, women are constructed more within the domestic sphere as wives, housekeepers, and procreators. However, women constructed solely based on their domestic function have a negative connotation because many women are viewed as a burden to men. With the word *mojang*, the meaning of women has emphasized sexuality so that women are constructed as figures synonymous with beauty and attractiveness. However, this interpretation refers to the tendency for men to view women as sexual objects. With the term *wanoja*, women tend to comprehend what is based on an independent personality, so women are constructed by being positioned in public spaces. Women are portrayed as being independent, playing a significant role, and occupying a prominent position in society.

This research that traces how women are discussed in *Manglé* magazine using linguistic evidence can be interpreted as a form of tracking women to identify the space of Sundanese women. This search indicates that Sundanese women are increasingly represented in the public sphere instead of the private sphere. *Manglé* magazine increasingly depicts women in a manner that emphasizes the importance of their roles outside the home. On the other hand, conversations about women depicting their traditional roles in the domestic sphere are declining. The presence of numerous vocabularies for translating women in Sundanese suggests that women play an essential role in the lives of Sundanese people, as indicated by this research.

The limitation of this study is that it analyses the representation of women using corpus data collected from only one Sundanese magazine, *Manglé*, from 1958 to 2019. Consequently, the findings of this research may not be able to generalize how women are depicted by Sundanese society. Therefore, we suggest that future research on Sundanese women's representation include a greater variety and quantity of data.

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