

**THE MEANING OF WOMEN IN ONLINE INDONESIA DICTIONARY:  
THE IDENTITY OF WOMEN AND INFORMATIONAL SOCIETY**

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**ABSTRACT:** *The On-line Indonesian Dictionary is a dictionary used as a reference to the meaning of words. References to the meaning of women form identity in the informational society. Women use information media in forming their identities, so the words described in the sentence have references that are acknowledged as references that can be accounted for. But what happens when women are defined as someone who reflects an individual who is normatively included in the category of bad and contemptible behavior. Paradis in the on-line language dictionary is a form of system representation in shaping women's construction in social practice. Research by using women as actors involved in the inclusion of the meaning of defines the Indonesian language dictionary on-line states strongly disagree over the treatment obtained himself. Meaning of the word woman in Indonesian on-line dictionary greatly influence woman in determining the identity of woman. Informational societies require several references which in the identification of its identity include in this case an on-line dictionary. They realize that women need supportive conditions for a system that is solid in representing women to be equal and worth the men. In order for this on-line language dictionary not to be a reference that places women in a subordinated order in society then this dictionary should be redefined in accordance with the wishes of Indonesian women.*

**KEYWORDS:** Women, Indonesian On-line Dictionary, Identity of Women and Informational Society.

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## **INTRODUCTION**

Until now the word woman in the on-line language dictionary has a very discriminatory, sub-ordinative and negative. The meaning of the word woman becomes the object of the game of letters and words. As what is defined about the meaning of women in the Indonesian major dictionary where women mean people (men) who have bouts, can be menstruating, pregnant, childbearing, and breastfeeding; woman; wife; chants that can get pregnant. In addition women are also identified with prostitutes, evil, bad women behavior (like cheating and so forth). In this online Indonesian dictionary also defines women as mischievous women, bitches, naughty and wild women who like to prostitute themselves. Even more negative again women in this language dictionary is also defined as prostitutes, prostitutes or obscene women who bad behavior, women bitches and women mistress or a dark wife. In informational society, Indonesia internet media as a tool to find reference and article reach 55,30%, besides internet usage is used for service of on-line library, helping retail merchants in accelerating the outbreak of goods with Barcode technology, And internet technology is used the owners of capital for the Commerce industry. In addition, the behavior of internet users in the highest country turned out to be used for Chatting, but it is used for the field of economy, public services, education, lifestyle, social politics and health. But there are some gaps in the use of technology where men are higher than women who use the internet in developed countries such as Australia, the Czech Republic, Hungary, Israel, New Zealand, Singapore, Great Britain, whereas in Sweden the percentage is more balanced in use of ICT between men and women. In fact, according to

(Hilbert), internet technology can improve women's empowerment, technology capable of making women become entrepreneurs who are able to develop its business throughout the world 24 hours everyday without space and time limits. In some developing countries it is easier for women to be trained in computer skills, obtained from outside the formal education system.

Language is not just a means of communication but sparks powerfully propaganda and discourse. In this country religious propaganda languages get comfort facilities and conveniences in politics (Riyanto, 2011: 64). Language is a discourse or discourse to produce a knowledge along with the social practices that accompany it, as a form of subjectivity formed from that knowledge. Power is behind the knowledge and social practice so that interconnectedness between these aspects (Foucault, 2002: 268). Although it is not the only reference as a tool for forming the identity of women, it refers to the legitimacy of the ideology that corners women in a place as it is meant in the sentence. In addition, these references sparked controversy over the massive feminism movement of some feminist activists who have been resisting the cultural structure of treating women.

Each particular historical context opens up a horizon of understanding and the task of the hermeneutical social sciences to bring about a combination of the firmament with the interpreter and enter interpreter in entering into a hermeneutic dialogue (Turner, 2012: 85). Women who are discussed by certain parties have certain interests, so that the meaning captured by the community will also have different meanings as well. Therefore women will have some quantum of meaning which the quantum will be more wildly directed, for that interpretation becomes less real and true out of the real reality. Indeed, defining the word "woman" is not determined according to the laws of logic, but based on the conventional agreement that is formed in a particular language game in the social system. And criticism of the modern society itself begins with the way of thinking of people who are in non-neutral where the culture and behavior deliberately in production by the media of information technology. So women become the object of the media without him realizing himself to form an identity he is looking for, which he reads and practices so that it becomes his own identity. Modern technology is a tool that traps people in an impartiality because it controls all the actions that can be controlled by the tool. so that in this society the culture industry is deliberately produced and makes life in the false falsehood that is spread through the mass media. In this culture industry, women unconsciously find information in the internet media to find their identity. The culture produced by this information also eventually legitimize slowly self-conscious signs and drugging the people with abstract propaganda, so accepted as a product of dogma that must be accepted The information society, for Castells, is considered an era that gives women a chance to guerrilla in shaping their new identity as the current globalization takes place, although on the other hand there is a group of anti-globalization religious fundamentalist movements. Because it is a condition with a particular interest which precisely opposes the direction of the women's struggle in defining the womanhood which is free from patriarchy and the dogma of values .Technology can be one way for women to anticipate renderings that have not looked at the male equivalent. During this time women in seconded in the development of information technology. Cyberfeminism can also be a political struggle of women connecting the digital world and culture. It is a bit excessive that tend to make it up, but in fact very closely hooks, because it cannot be denied that advanced culture and civilization able to grow rapidly through the world of technology. Castells also argued that the information age could be a movement for women in discovering their new identity.

## **METHODS OF THE RESEARCH**

This study uses qualitative research methods, by analyzing the meaning of the word woman in an Indonesian on-line dictionary using Castells theory of identity in the informational society. This qualitative research method aims to be able to explore and understand the meaning that occurs as social problems (Creswell, 2012: 4). Related to the problem of meaning of woman which make possible become reference place for woman in forming identity in digital era at this time. Indonesian on-line dictionaries provide various definitions and relate to other example words such as decks, evil, roads, bitches, lies, prostitutes, crack, naughty and stash. The definition places the understanding of women in subordinated conditions, women as objects of sexuality and male domination as patriarchal systems that should be redefined in the informational age.

### **Result of The Research**

Online Indonesian Dictionary is a dictionary that becomes a reference in expressing the meaning of the words in Indonesian that require explanation. For example the word 'male' in the Indonesian dictionary online defined as someone who has a physical organ that is generally owned by men such as having sex organs and physical characteristics of men who grow and develop adults like having a mustache and tall. Meanings of meaning in the Indonesian language is more likely to refer to the functioning of men using their reproductive organs, the ability to lead and courage. From the research data obtained turns out among the students who are identical with the interests of academics who in the duties as a student would need a dictionary that is easy to accessed to sharpen meaning and meaning on a particular topic. This dictionary serves to find the definition of the word in the Indonesian language, the definition comes from the data dictionary of Indonesia. The use of dictionaries that are easy to do wherever and whenever is not fully utilized by the students because not all students have used the dictionary, only 66.7% who access the data. The use of the dictionary to explain words in the lesson is difficult to understand. Its application is easy to download by using mobile phone so that dictionary always wherever and whenever can be used. Unlike dictionaries in the form of books or commonly called the Big Indonesian Dictionary is an Indonesian dictionary that explains the various vocabulary in the form of meaning and definition. Because in the form of a thick book with a page more than 1000 pages, you can imagine the thickness of the book dictionary with the weight of almost 2 pounds. With the weakness of the Big Indonesian Dictionary which is inconvenient if it should be taken anywhere then the Indonesian language dictionary on-line be the right solution to replace it. The replacement of the dictionary does not violate the correct reference rules of the vocabulary that need redefinition because the Indonesian on-line dictionary also refers to the Great Indonesian Dictionary. The dictionary becomes a reference for those who work on lectures, understand the materials of the lecturers who have not understood or when reading a textbook that often find words that are difficult to understand and sometimes visible foreign but used in Indonesian sentences.

### **The Meaning of Women in Indonesian On-Line Dictionary**

In thinking that uses the concept of logocentric, language is always used in expressing meaning and interpreting the meaning of a word and language. As an explanation that reflects and describes the reality of an object, the word is explained by reference to this language is always influenced by a neatly arranged construction that has a very high level of reasonableness. In general, people will digest and accept the word comprehension in the language construction as part of reality as it is, no need to be suspected even criticized from where the origin of the

formation of meaning. In the Indonesian language dictionary on-line, women are interpreted as people who have a cook, can menstruate, get pregnant, can give birth and breastfeed the child who was born. The meaning in the dictionary becomes the reference of some academic circles and society in general in forming a knowledge system. The knowledge that is formed will be a social practice that reflects and reinterprets what is contained in the language dictionary. So that the meaning that is in the dictionary is translated in social life, a narrative script that regulates how women become women in society.

A dominant product that regulates and women perform its function as a woman who must be able to become a human figure who has female sexual organs and the proper functioning of the organs. In other words the woman has a vagina that can menstruate, if not menstruation then disappear character its principal. Even for women who do not menstruate because of the hormonal condition of her body regulatory disorder, then she is not perfect as a woman. Women who cannot menstruate will certainly not get pregnant, and automatically cannot breastfeed the child who was born. Therefore the functioning of the female reproductive organs becomes the most important benchmark in the definition. Women will deserve to be called a woman if she has a menstrual cunt or vagina, then pregnant and suckling her child. Data obtained from the results of this study states about 40% who know the meaning and definition of women in the Indonesian language dictionary On-line. A large number of women who know about themselves as objects of bad meaning express opinions do not approve and feel sorry to mean sorry for a dictionary that became literacy education system that form the knowledge that affect social practices. The definition is considered to be inhumane, non-neutral, discriminatory and discriminatory of women. Therefore, women are searching for literacy outside the Indonesian language dictionary on-line which has a positive meaning, such as the *hadith* as a holy book that guides Muslim women (women with Islam) who claim that women are noble beings. Therefore references from Mustaqim, 2008 concerning male and female relations should be traced to its theological roots, the origin of human creation. It is also in line with the opinion expressed by Anger who denies the 'posterior et inferior' idea by showing a God teaching about the origin of human creation using logical reasoning. Eve is God's last best creature, created from Adam's rib (the sacred physical element of man). Eve was not supposed to receive the shedding of sin on Adam's expulsion from eating forbidden fruit, proving that the defense of Adam's faith was as weak as women. Understanding texts in some literature forms a system of knowledge that influences social action, so that textual errors and text formations as a language can be the driving factor of a change that takes place in people's lives. Women in the language text listed in various literature either in the form of dictionaries or scriptures determine how women think and then implement it in an action and behavior in society.

### **Definition of Woman Word According to Biological Characteristics**

In an Indonesian on-line dictionary, women are defined as "people or people who have a cook, can menstruation, get pregnant, bear children, and breastfeed; woman. Such definitions have a tendency to refer to biological characteristics. The characteristics imitated is true, because naturally and naturally women have such reproductive organs such as having a vagina, have a uterus and have mammary glands. But the predicament of sex organs cannot be confirmed will be followed also with the maximum function, meaning that the function of sex organs can be disturbed. The case of social construction attached to the continuity of the functioning of the sex organs in women is worthy of being questioned again. Because based on data obtained during the study took place there are 66.7% of female respondents who declared disagree if women are identical to the functioning of sexual organs. This statement is supported by the opinion that every organ attached to women does not necessarily provide benefits as expected.

There are various things and factors beyond human control that can ensure that the sexual organs that exist in the female body can function optimally. Then the question if there is a failure of women in use organ function so the individual cannot be said as a woman. Similarly, men have the right to divorce their wives or to have polygamy if their wives or women cannot get pregnant.

### **Definition of Woman by Culture**

In an Indonesian on-line dictionary, women are interpreted by the phrase 'wife; his daughter who describes that women are a couple from men. This interpretation of the conditions with the construction of patriarchal culture as if the perfect woman or woman is considered as a normal woman when it has become a wife or a male partner. From the results of this study obtained 76.4% of female respondents who declared disagree, while the rest who agreed to give an opinion that it was outlined if women and men paired each other. Postfeminist believers suspect with strong evidence that every construction of women in the text uses a phallogocentric pattern (phallogocentric), any idea referring to the word (logos) whose style is 'male' (and therefore refers to the phallus) (Tong, 2010: 283). Therefore who forms women in such a text, or what kind of social system has defined women? According to some data obtained from women who were included in this study, it is stated that only those who have narrow minds have interpreted women as in Indonesian dictionary. With that definition then where is the location of women in public life? Some women are very sorry to see the text listed in the Indonesian language dictionary on-line, because according to him it can be ascertained that women will be in the lowest position and only a male or husband in the family. In addition, the place of women will only be in family life with jobs around the kitchen, well and mattress (domestic affairs). Women will be constrained by activities that demand roles in society or public affairs. Yes indeed, although there are some women in this study who argue that although women are discriminated against in a definition that tends to corner their position against men in social systems, there are women who ignore it. Women are able to get out of control over the bondage of text that binds them, because not all women are easily influenced. Women have their own references that can push them to be equal to men, and all depend on the knowledge system they choose. With the selection of references that are able to dismantle critical thoughts and be able to find opportunities how to position women to be equal with men. Women with such thoughts have a tendency to open wide to any form or type of reference that supports him in favor of a potential development of his ability to sit in the public domain just like men.

### **The Word Woman is Identical with Negative Meaning**

The definition in Indonesian dictionary related to the word woman is identical with negative words and is associated with a negative word like the following: female deck, bad woman, street woman, bitch, woman libertine, female prostitute, female split, mischievous women and female savings. Based on the opinion of the research subjects who are all women give their opinion as much as 100% states disagree if women are depicted with the definition of a negative sentence and examples of pairs of words also use negative words also. In the Indonesian language dictionary on-line, women are interpreted with females, although there are parentheses in the translation of the word with a description when used specifically for animals. Defining such as according to the respondents who researched the researcher expresses his opinion disagreement, in which all the researchers questioned refused with the definition. Although there are opinions, the definitions associated with the "female" animal traits sometimes arise because of the act of women themselves. Women sometimes cannot make

themselves into women who have high self-esteem in the eyes of society, so no one if there is a text in the dictionary that gives the definition. Back again using a reference from an Indonesian on-line dictionary, the words 'deck' are words that reflect women who are in an unsuitable place for women. A place that reflects the life of a ship, boat floor or boat floor. Even the deck can also be interpreted as a place or a house, as a place to stay the coolies. So women decks are women who provide themselves as women who are willing to be abused for men on deck. The woman who was the subject of the study expressed her opinion strongly rejecting the mention, because it gives more negative ratings. The women argue that should make the dictionary know if the word woman when juxtaposed with the word 'deck', then the meaning of the word woman would be a bad word. The word woman in the Indonesian on-line dictionary is associated with the word 'evil', which in the dictionary gives meaning as a woman who has bad behavior, likes to cheat, and so forth. All women in the study subjects stated that they were not accepted when associated with the word evil. Not all women are evil, on the contrary the men who are easy to be criminals. Women are more obedient to social, religious and legal norms.

The word 'path' is also a comparable word in defining the word woman, which in the dictionary is defined as a prostitute. The word road, is identical with the street, or if it refers to the place then becomes a street woman with the ending. Therefore, the women of the street provide a picture of women on the street who peddle and provide sex services for men who want it. The definition gets a negative response and response, which is a statement that does not agree. An Indonesian on-line dictionary which refers to a large Indonesian dictionary that becomes a reference for any person who needs the definition of a word does not provide a good explanation for women. The women expressed their disappointment over the treatment. Besides the word 'bitch' is also paired in the word woman which gives meaning as a naughty and wild women who like to prostitute themselves and also interpreted as prostitutes, prostitutes. While the bitch himself if searched in the Indonesian dictionary on-line, containing the meaning of naughty, deeds that violate moral and associated with the wild and not maintained. The women expressed strongly disagree over the words that were raised to her. The Indonesian on-line dictionary as a representation of the power of the knowledge system has given the labeling a negative morally cultural. The formation may be a social practice that some women do in real life in social life. We see how women who do not have the opportunity to dedicate their traits in the public sphere choose shortcuts to women who are capable of resisting morality in society. Women are associated with the word 'jangan', which in the dictionary gives meaning as an obscene woman who has bad behavior. The placement of the word is considered a negative form of judgment on the woman's self, so the woman who is the subject of this research expresses her disagreement over the treatment. The lady is not in her mind a woman, so if the dictionary gives a word for the word woman then the act hurt the woman. In a journal of prostitution written by Farley about prostitutes she is a woman with low knowledge and skills and then she works to provide her sex services to men (Farley, 2000). Similarly the word 'prostitute' to be a word associated in using the word woman. The dictionary gives a negative explanation that the woman is a prostitute woman prostitute, prostitutes. On the definition, women who know the text in the dictionary give opinions strongly disagree and feel hurt. The statement is backed up with a very strong reason that not all women whose names are prostitutes, prostitutes. Women are creatures that have the same ability as men, so he used to use all his ability to do good for both domestic and public affairs. One last word used in the dictionary is a match word that uses the word 'crack'. The word when interpreted separately has a meaning as a place that muddy, watery and muddy. But in relation to the definition in this dictionary deliberately linked with the word woman as the meaning of 'prostitute'. The

critical question is what is the relationship between women as a muddy place with the prostitute itself. What underlies the definition, so that women are identical with dirty places and usually just prostitute themselves. It is as if women function in sexuality and biological abilities. Functioning of women who lead to their physical organs, is not accepted by women in general. Women state that the humanitarian and social aspects should also be judgments. Therefore, the definition made by the Indonesian on-line dictionary on women is a definition that tends to be negative.

## CONCLUSION

This research is conducted on the basis of critical thinking on the discourse of the text produced by the dictionary that became the reference of most community groups, especially in the scope of education. Production of texts on the word woman, implies a manuscript that shapes women's identity in social practice. Based on the definition given by the dictionary in the form of the text, the women's response expressed their disagreement and hoped the dictionary makers immediately revise it by looking at the reality in the field and in the life of the society that happens to women. Researchers deliberately focus the topic on the issue of women about the meaning of the dictionary text so that the Indonesian language dictionary on-line do a review. Review of all the words, especially on the word woman. The language dictionary is a representation of the knowledge system of this country, the state of Indonesia. Therefore the text listed in you should also be part of the actual social practice picture. The Indonesian dictionary is inappropriate to develop, meaning do not continue again the same defining forms in the word woman. The texts produced will affect women to stop engaging and women will take action and form just the same behaviors, as they appear in the text. Should not mean women with bad titles and text production that is very harassing women. The on-line language dictionary has an impact for anyone using the dictionary, so it will have an impact. The resulting impact depends on the text produced by the dictionary, when it leads to a negative meaning it will form a negative knowledge system as well. The meaning of women's word should be aimed at women's interests. The alignment of women is clearly shown as evidence of manifesting female forms equivalent to men. The same opportunity is also given to women, if always identified with domestic work, subordination and negative words, the reality in social practice will be the same. Women stated that the dictionary should define women with the current sentence, should be immediately revised. Because he thinks the definition is very hurt women and affect the general public in describing women. Although only in the form of text, but it can be said as an act that is very harassing women. Referring to being the most widely spoken by women about themselves in the dictionary's intent, as it does not define what actually happens to women as unique, noble and interesting individuals. Give meaning in accordance with the facts about women in society and the formation of women as what wants to be realized as individuals complement and equal with men. Do not discriminate against women in the form of text definitions, because it will be harmful to the social construction itself. Domination will be done by men, because the text that becomes the reference to establish a system of knowledge that affects social practice. For the critical women, they will be exposed to radical attitudes that tend to elicit anti-male attitudes. This radical attitude will certainly raise a very significant suspicion on the production of the text in the dictionary. There is a clear, factual suspicion of the text in the dictionary, whether it be men or a particular social system dominated by men's interests.

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